

# The Living Church

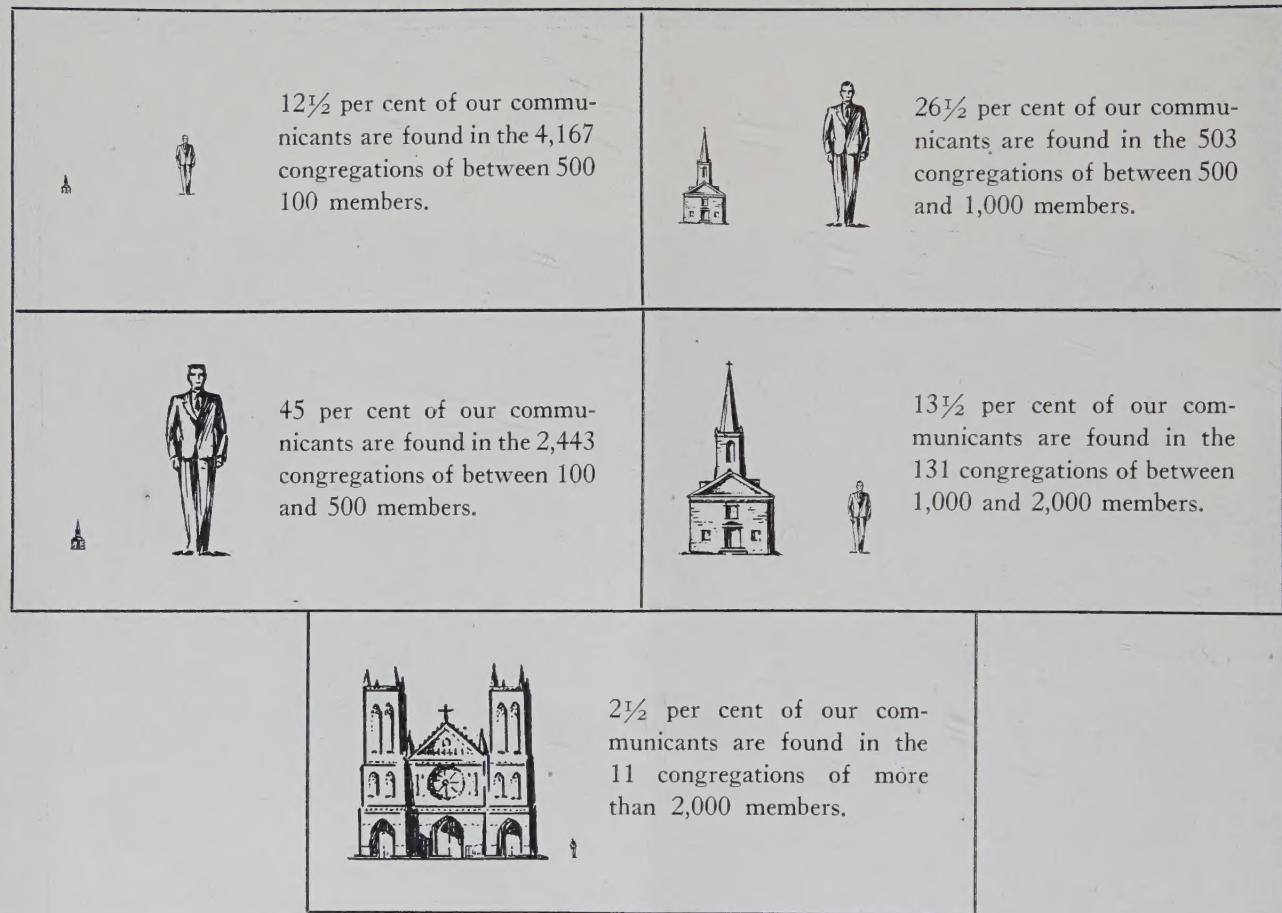


CHURCH EXHIBIT IN THE HALL OF RELIGION  
At A Century of Progress Exposition, Chicago

W-2940

# No Parish Too Small to be Canvassed

At least half of the members of the Episcopal Church live in small parishes. More than half of our parishes and missions (4,167 out of 7,255) report only 100 communicants or less. Of the remainder 2,167 have only 400 communicants or less. The Every Member Canvass must be conducted in these smaller congregations if the recovery of the missionary and parochial life of the Church is to begin.



**No Parish Too Small to be Canvassed**

**No Pledge Too Small to be Consecrated**

## THE EVERY MEMBER CANVASS

*Recommended Dates:*

**Sunday, November 26th, to Sunday, December 10th**

**The Field Department of the National Council**

**Church Missions House**

**281 Fourth Avenue**

**New York, N. Y.**

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor  
REV. SMYTHE H. LINDSAY.....Managing Editor  
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CLINTON ROGERS WOODRUFF.....Social Service Editor  
REV. GEORGE L. RICHARDSON, D.D. ....Devotional Editor  
ADA LOARING-CLARK.....Woman's Editor



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## SUBSCRIPTIONS

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CANADA AND NEWFOUNDLAND.... 4.50 per year  
OTHER FOREIGN COUNTRIES..... 5.00 per year

## Church Kalendar



## SEPTEMBER

30. Saturday.

## OCTOBER

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke. (Wednesday.)
22. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Saturday.)
29. Twentieth Sunday after Trinity.
31. Tuesday.

## KALENDAR OF COMING EVENTS

## OCTOBER

3. Annual fall synod of diocese of Quincy, at Trinity Church, Rock Island, Ill.
4. Autumn conference of clergy, diocese of Lexington, at Christ Church Cathedral, Lexington, Ky.
5. Autumn conference of clergy and laity, diocese of Lexington, at Christ Church Cathedral.
- 8-10. Annual convocation of North Dakota at Grace Church, Jamestown.
- 11-12. National Council's regular October meeting at Church Missions House.
12. Annual conference of clergy and vestrymen, diocese of Milwaukee, at St. John's Church, Portage, Wis.
17. Field department conference of clergy and laymen, diocese of Northern Indiana, South Bend, Ind.
- Special convention of diocese of Western North Carolina to elect Bishop. St. Francis' Church, Rutherfordton, N. C.
- Synod of province of Southwest, at Christ Church, Houston, Tex.
- 17-19. Synod of province of Mid-West and Provincial Woman's Auxiliary, St. James' Church, South Bend, Ind.
22. American Centenary Catholic Congress at Philadelphia.

CATHOLIC CONGRESS CYCLE  
OF PRAYER

## OCTOBER

- 9-10. St. Peter's, Freehold, N. J.
11. St. Luke's, Lebanon, Pa.
12. St. Mary's, Northfield, Vt.
13. St. George's, Utica, New York.
14. Grace, Baldwinsville, N. Y.

## Clerical Changes

## APPOINTMENTS ACCEPTED

BAKEWELL, Rev. HENRY T., formerly of Grace Church, Sterling, Ill. (C.); to be priest in charge of St. John's Church, Lockport, Ill. (C.), succeeding the Rev. WILBUR S. LEETE.

BRAY, Rev. AUBREY O., deacon, to be in charge of St. Andrew's Church, Taft, Calif.

HARRIS, Rev. LEON PRESTON, formerly student at Nashotah Seminary; to be master at Iolani School for Boys, Honolulu, Hawaii.

KENT, Rev. LEICESTER F., for four years rector of Valle Crucis School and associated mission churches, chiefly in Watauga Co., N. C.; has accepted a call to Trinity Church, Shepards-town, W. Va.

OTIS, Rev. CHARLES P., S.S.J.E., formerly on the staff of the Church of St. John the Evangelist, Boston, Mass.; is now a member of the staff of the Church of St. Mary the Virgin, New York City. Address, 144 West 47th St.

PLATTS, Rev. EDWARD, deacon, has taken up work as assistant minister in the parish of All Saints', Pontiac, Mich. He will assist the Rev. Bates G. Burt, having charge of the Church school and youth work.

SYKES, Rev. CHARLES, in charge of the Leonard Hall Missions during the summer; to be in charge of Christ Church, Susquehanna, Pa. (Be.).

URBAN, Rev. RICHARD G., formerly rector of Holy Trinity Church, South River, N. J.; to be rector of St. Margaret's Church, Menands, N. Y. (A.). Effective October 10th.

WARBURTON, Rev. GEORGE A., formerly in charge of Christ Church, Susquehanna, Pa.; to be in charge of St. Paul's Church, Troy, and St. James', Canton, Pa. (Be.). Address, Troy, Pa.

WATTERS, Rev. JOHN W., from Dundaff, Pa.; is in charge of Christ Church, Forest City, and also of St. James' Church, Dundaff, Pa. Address, Forest City, Pa.

WRIGHT, Rev. DAVID CADY, Jr., formerly rector of St. John's Church, Waynesboro, and the Church of the Good Shepherd, Folly Mills, Va. (Sw. V.); to accept a call to Emmanuel Church, Athens, Ga.

## NEW ADDRESSES

ARNDT, Rev. CHARLES HENRY, formerly 59 West Tulpehocken St., Germantown, Philadelphia; 700 East Willow Grove Ave., Chestnut Hill, Philadelphia, Pa.

BACHFORD, Rev. R. M., formerly 1642 Labrosse St.; 6329 Globe St., Detroit, Mich.

BUCK, Rev. CALVERT E., formerly 3212 38th St., N. W.; 3218 Macomb St., N. W., Washington, D. C.

DOWDING, Rev. HENRY W., formerly 937 B St., Portsmouth, Va.; 412 West 24th St., Norfolk, Va.

HAUPT, Rev. CHARLES E., formerly 2102 Carter Ave.; 2417 Chilcombe Ave., St. Paul, Minn.

HEMKEY, Rev. HARRY KROLL, formerly 602 Franklin St.; 507 Jefferson St., Valparaiso, Ind.

NICKEL, Rev. FRANK, formerly 128 S. 36th St., W. Philadelphia; 1028 Spruce St., Philadelphia, Pa.

SMITH, Rev. FRANCIS JOSEPH, formerly 1148 Quinnipiac Ave., New Haven, Conn.; The Rectory, North Branford, Conn.

STEELE, Rev. DAVID M., D.D., formerly 330 S. 13th St.; 1530 Locust St., Philadelphia, Pa.

## DEGREE CONFERRED

UNIVERSITY OF CHICAGO—Degree of Doctor of Philosophy upon the Rev. PAUL S. KRAMER, professor of New Testament Greek and Exegesis at Seabury Divinity School. The degree was awarded in the department of New Testament August 25th at the 173d convocation of the university.

## RESIGNATION

FRYER, Rev. MONTGOMERY M., as vicar of St. Andrew's Church, Battle Mountain, Nev. Address, 920 Polhemus St., San Jose, Calif.

## ORDINATIONS

## PRIESTS

INDIANAPOLIS—The Rev. CHARLES EDWARD HOWE, B.D., was advanced to the priesthood by the Bishop of the diocese in St. Stephen's Church, New Harmony, on St. Matthew's Day, September 21st. Archdeacon Burrows was the preacher; the Rev. Messrs. J. E. Crosbie, of Vincennes, the Rev. J. G. Moore, of Evansville, and the Rev. William Banks, of Henderson, Ky., assisted in the service.

The occasion was the 34th anniversary of the Bishop's consecration.

KANSAS—The Rev. ROBERT C. KELLERMAN, deacon in charge of the Church of the Covenant, Junction City, was ordained to the priesthood by the Rt. Rev. James Wise, D.D., Bishop of the diocese, in the Church of the Covenant, September 17th. The Bishop celebrated the Holy Communion. The Very Rev. John W. Day preached the sermon and read the litany.

The Rev. Mr. Kellerman will be rector of the Church of the Covenant, Junction City, Kans., October 1st.

MICHIGAN—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, ordained to the priesthood the Rev. ERNEST E. PIPER at St. Bartholomew's Church, Park Avenue at Fiftieth St., New York City, September 17th.

The Rev. Mr. Piper has been assistant minister at St. Bartholomew's since April.

## DEACONS

KANSAS—HOWARD GIERE was ordained to the diaconate by the Rt. Rev. James Wise, D.D., Bishop of the diocese, in St. Paul's Church, Manhattan, September 10th. The Rev. W. A. Jonnard presented the candidate and read the litany. The Bishop preached the sermon and celebrated Holy Communion, assisted by the rector of the parish and the newly ordained deacon. The Rev. Mr. Gierer is in charge of Grace Mission, Washington, and St. Paul's Mission, Clay Center, Kans. Address, 1010 6th St., Clay Center, Kans.

WEST MISSOURI—WILLIAM MARTIN HARGIS and ERNEST J. MASON were ordained deacons by the Rt. Rev. Robert Nelson Spencer, D.D., Bishop of the diocese, in Christ Church, St. Joseph, September 21st. The sermon was preached by the Rev. J. Roy Gregg.

The Rev. Mr. Hargis, who was presented by the Rev. C. Hely Molony, is to be at Grace Church, Chillicothe, and St. Philip's Mission, Trenton, Mo. Address, Wathena, Kans.

The Rev. Mr. Mason, who was presented by the Rev. E. W. Merrill, is to be at Grace Church, Carthage, Mo. Address, 822 Howard St.

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## THE LIVING CHURCH

1801-17 West Fond du Lac Avenue  
MILWAUKEE, WISCONSIN

## CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

### The Feast of Christ the King

**T**O THE EDITOR: Eight years ago Pope Pius XI instituted a new festival, the feast of Christ the King, to be celebrated thereafter by his people on the last Sunday in October. As stated by the Catholic Encyclopedic Dictionary, the object of this festival is "to reassert the authority of our Lord to rule all nations." About the importance of this object and the truth that it sets forth there can be no possible controversy among Christians; nor has there ever been a time when the need of asserting the universal sovereignty of Christ was more pressing than now. Would it not then, be a splendid thing if all Churches—Anglican, Oriental, and Protestant—would unite with their Roman Catholic brethren in proclaiming with no uncertain voice on October 29th, and the corresponding Sunday in future years, that they acknowledge Christ as King of all men and of all nations?

In the case of the American Church there should be no hesitation whatever in accepting this opportunity. Many of our congregations have already done so, but the movement should receive far wider support among us than it has received so far. There is nothing in the least partisan or pro-Roman about it; on the contrary, such an observance would be an effective gesture in the direction of Christian unity.

The propers for this feast may be found in the *American Missal*. A copy of the appointed collect is attached to this letter: the epistle is taken from Colossians 1:12-20, and the gospel is John 18:33-37. It is fervently to be hoped that more and more of our congregations may be willing to set apart this day for this intention, and a movement in this direction during the current "Holy Year" would have a special appropriateness.

JARED S. MOORE.

Cleveland, Ohio.

### THE COLLECT

ALMIGHTY and Everlasting God, who didst will to restore all things in Thy well beloved Son, the King of kings and Lord of lords; mercifully grant that all the kindreds of the earth, set free from the calamity of sin, may be brought under His most gracious dominion; who with Thee, in the unity of the Holy Spirit, liveth and reignest God, world without end. Amen.

### Comparisons and Conclusions

**T**O THE EDITOR: In 1832 the Reform Bill passed the British Parliament, suppressing 10 Irish bishoprics. In 1928 the House of Commons rejects the revised Prayer Book, after it has passed through all the stages necessary to its acceptance by the Church of England.

In 1841 the Prussian and English governments established a joint bishopric in Jerusalem. In 1928 the Anglican Church gives recognition to the South India scheme and "lends" its bishops and priests to a composite Church in the mission field.

In 1829 Latitudinarians in the Church of England hoped for an undenominational Church, disdaining Apostolic succession and Catholic orders. In 1932 bishops of the Episcopal Church participate in a union Communion service conducted by ministers not holding episcopal orders.

In 1833 Confirmation was administered to large numbers of rough youths gathered from all the parishes around, to whom the occasion was one for revelry and frolic. In 1933 classes are presented after a "preparation" of half a dozen "lectures," hopelessly ignorant of the Bible, the doctrines of the Church, or the meaning of the sacraments.

In 1833 pietistic efforts carried on among the better educated fanned the flame of evangelical, personal religion. In 1933 Buchananism considers itself the only hope for pure religion. Both attempts were frowned upon and denounced by those who did not favor them.

In 1833, snobbery filled the fashionable churches with the ardent disciples of popular preachers. In 1933 Dr. Honeyman has left off his black gloves, and the pew-opener is gone, but the same people come to the church where the star-preacher is to be heard. Let the curate preach on Sunday morning and see!

In 1833 slovenly chanting and the dull drone of prayers represented a perfunctory spirit of worship in the half-empty village churches. In 1933 still more slovenly singing and execrable reading can only hold a paltry few in the average village or small town church—of them but few who are led by real devotion to the Lord Jesus Christ.

In 1833 the Church seasons were almost forgotten. In 1933 few Churchpeople know whether Epiphany comes in the winter or after Easter; women's guilds are holding Lenten musicales and bridge parties.

After making this superficial, yet significant, comparison, I find myself asking whether after this summer's celebration of the centenary of the Oxford Movement we should not start another movement in an effort to re-discover the Church?

(Rev.) CUTHBERT FOWLER.

Cambridge, Mass.

### Celibacy

**T**O THE EDITOR: Is it too much to hope that eventually we shall have a voluntarily celibate priesthood, at least among our clergy who are Catholic-minded? Throughout the Church there is high respect for the men in religious Orders. Celibacy is regarded as the fitting state for them, but somehow, the secular clergy are not considered to have any sort of obligation to live the celibate life.

I maintain that it is of serious obligation for every man approaching ordination to consider the celibate life. The history of celibacy is not simple to trace and it is sufficient to state here that the tradition of the Church has constantly been in the direction of single life for those in major orders. Even when marriage was countenanced, it was expected to take place before ordination. The idea of a priest marrying has always been frowned upon. This custom is maintained by the Orthodox Church at present. The tradition in Western Christendom was made the subject of legislation by several Councils and finally brought to a head by the First and Second Lateran Councils.

No legislation in the Anglican communion has loosened us from the obligation placed on us by these Councils, except the adoption of Article XXXII which states that the clergy may marry "at their own discretion, as they shall judge the same to serve better to god-

liness." (italics mine.) I wonder how many of our clergy marry because they judge their marriage will serve better to godliness, and how many marry simply because they have allowed themselves to fall in love and judge the marriage state to be a delightful one. I can never know the answer to that bit of wondering, but I'll wager nine-tenths of them marry for the second reason. If they do, they are violating their dispensation, in my opinion. . . .

We regret the little increase in the number of practising Catholics among our laity. We can never expect our laity to "go all the way" until they have clergy who are willing and eager to "go all the way"—priests who are willing to adopt the admonitions of St. Paul and consecrate themselves wholly to the service of their Master and Holy Church.

(Rev.) WILLIAM ELWELL.  
Sheboygan, Wis.

### Church Membership

**T**O THE EDITOR: In THE LIVING CHURCH of September 16th, your correspondent, Mr. MacDuffee, states that Mr. J. A. Powell appears to be "hazy" regarding the Church membership of baptized persons.

It would be interesting and enlightening if Mr. MacDuffee would give us chapter and verse for the categorical statements he has made for the benefit of those of us who are still walking in darkness. I trust that I have not been misled in my theology but I understand that, among others, St. Thomas Aquinas, Dr. Pusey, and the judicious Hooker, define the Church as consisting of all who have been admitted into the Body of Christ by Baptism, for so long a period as they preserve a state of union with Him. I should also be glad to receive chapter and verse for the statement that to be "taught the catechism" is an essential to membership in the Church of Christ. . . .

Nobody is attempting to deny the necessity of the sacrament of Confirmation, or the duty of instructing in the Church catechism, but it is just as well to be accurate in these matters. . . . (Rev.) JOHN R. CROSBY.

Seaford, Dela.

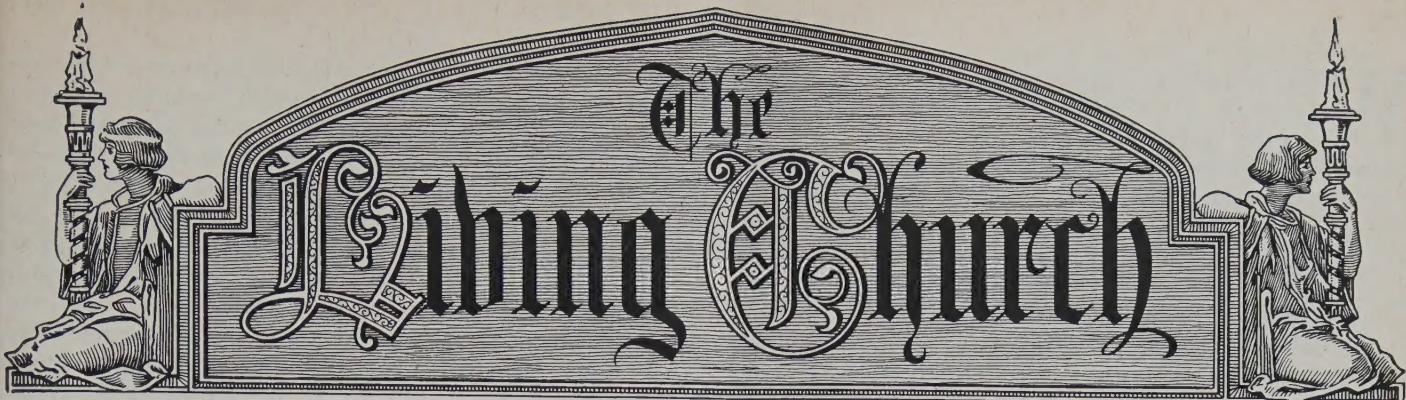
This entire correspondence on Church membership seems to be based on a misunderstanding. The original point, in the letter of John Allen Powell [L. C., July 29th] was that the Church should count "all baptized persons" in its annual statistics. By direction of General Convention, that very thing is done, both communicants and baptized adherents being reported. The 1933 *Living Church Annual* lists 1,319,183 of the former and 1,986,048 of the latter, based upon the 1932 official journals. Of course baptized persons having no connection with the Episcopal Church are not counted.—THE EDITOR.

### Correction

**T**O THE EDITOR: I regret that I must write to correct an error that crept into your account of the observance of Bishop McKim's 40th anniversary of his consecration. In it I am named as one of the three present in Tokyo on that day who had also been present at the Bishop's consecration in New York. The person who should have been named in this connection is Dr. I. S. Sugiura, long-time head of St. Paul's University, Tokyo, then a student at the Philadelphia Divinity School, and who was also able to attend this anniversary.

If any mention of myself should have been made, it could have been that I was the first recruit Bishop McKim received. . . .

(Rev.) CHARLES H. EVANS.  
Tokyo, Japan.



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## EDITORIALS & COMMENTS

### The Rabbis' Message

THE COMMISSION on social justice of the Central Conference of American Rabbis has just issued an important Message, on the occasion of the Jewish New Year. Noting that for many years religious leaders, both Christian and Jewish, have been preaching ideals of social righteousness, often in the face of impatience and opposition from their congregations, the commission observes that it has now, almost overnight, become a patriotic duty to uphold these ideals. But the commission does not regard these facts as cause and effect; rather it laments "the deplorable lack of influence of the pulpit when it tries to tell men, in practical values, the ethical implications of everyday life."

"The voice of religion demanding human rights in terms of wages and hours and industrial democracy," continues the message, "too often has been taboo or gratuitous. Reiterated appeals to economic godliness have fallen on deaf ears. A fiat of government seems necessary to make the prophetic voice of religion respectable in the eyes of most of the laity. That is why we harbor the fear that the present acceptance of the social and humane ideals of the NRA on the part of many industrialists may be prompted by momentary patriotic necessities rather than an abiding righteous will to bring about a more just and equitable social order."

To a large extent the fear of the rabbis is well grounded, though we think they underestimate the importance of the social teaching of organized religion. The very commission issuing this message, the National Catholic Welfare Conference, the Federal Council's department of the Church and social service, our own department of Christian Social Service, and similar agencies in all of the major religious bodies, have exercised a wide and growing influence on the social thought of the clergy and laity of their several constituencies. May not this co-operative influence be one of the vital forces in the molding both of government policy and the public acceptance of it?

Individual priests and pastors, too, have accomplished much in preparing the way for what the Jewish commission calls the new economic morality. Unfortunately, the zeal of

some of these has now and then outrun their judgment, and they have been led to take sides in labor disputes without appreciating or understanding sufficiently the full implications of the issues involved, and the relative merits of the two parties to the particular case at issue. We recall, for example, the amazement of one radical Churchman whom we interrupted in a vehement discourse on the rights of the workers with a query as to whether the Church ought to be tied up with one side only in labor disputes, or whether it should maintain an attitude of sympathy with both sides, ministering to the individuals of each group and endeavoring to secure a peaceful settlement on the basis of recognizing the rights and aspirations of both. "But the workers are always in the right!" he exclaimed.

THE FUNDAMENTAL PURPOSES of NRA, according to the rabbis' message, imply not only new economics but a new morality, and they issue a warning not to regard it simply as a means to the restoration of prosperity as we knew it in "the allegedly halcyon days of 1928 and 1929." Those who visualize NRA as a temporary measure to bring back "a trough worth dipping one's hands into" are doomed to disappointment. "This new morality—new as to general recognition, but long agitated by religious forces—is based upon the incontrovertible principle that social good is to be determined not by the welfare of the few but of the many. . . . It means that humanity will be partners instead of enemies in the great task of living. It means, above all, that the material security resulting from our labors will become not an end in itself but the means to a greater end in which man, stronger in body and mightier in spirit, will rise to ever greater heights."

We hope the rabbis have not overestimated the permanent character of NRA, and that it is actually a step toward a better social order. Whether or not that actually proves to be the case is not alone the responsibility of government, but of the worker in his shop, the employer in his office, the mother in her home, and the pastor among his flock.

**W**HILE DOCTORS at St. Louis are struggling to isolate the germ of the dread disease of encephalitis, another plague is sweeping over the country—an epidemic of initialitis. Inspired by the apparently magic character of the letters NRA, and the code for which they stand,

Initialitis public speakers, advertising men, editors, and others are devising codes of every sort and condition, each with its own set of mystic initials as a kind of password.

Even the Church has not been free from the ravages of initialitis. Here is a Colorado rector proposing an NRE code, the letters standing for "New Religious Education." From Ohio comes a CRA—"Church Recovery Action"—code, in which a pastor asks his flock to subscribe to fifteen articles, including (we are happy to note) a pledge to subscribe to one of the Church periodicals. A Texas priest has devised a "Loyalty Code for Churches," which has been endorsed by several of our bishops, a Roman Catholic prelate, and a Jewish rabbi. A clergyman in North Carolina has drafted a "Code of Fair Religious Practice"—commonly known, we suppose, as PRA—for his parish. At the recent Brotherhood of St. Andrew Convention one speaker traced the history of codes throughout the ages, from the Babylonian CH (Code of Hammurabi) and the Hebrew TC (Ten Commandments) right through to the American NRA, while another suggested the adoption of TCR—"Try the Christian Religion."

One of the most ingenious adaptations of the NRA idea is that of the Rev. Thomas E. Jessett, rector of St. Luke's Church, Wenatchee, Wash. The Rev. Mr. Jessett defined NRA religiously as the "New Religious Attitude," characterized by: (1) replacement of the idea of individual salvation by that of corporate salvation, (2) replacement of the idea of reward in heaven with insistence upon fair dealing on earth, (3) replacement of emotionalism by common-sense, (4) replacement of the idea of the respectability of Church membership with that of its responsibility, (5) replacement of the idea of the Church as an Episcopalian Club with the conception of it as the living Body of Christ. We hope indeed that these are actually signs of the times, and not merely symptoms of initialitis—but we shall have to be convinced by many and sure indications.

Meanwhile one of the most amusing phases of NRA that has come to our attention is the plaintive plea of the Ever-Ready Label Corporation of New York for "executive clemency" to permit them to operate on pre-NRA hours because, forsooth, they can't fill their orders for twenty-five million NRA labels in a forty-hour week!

**D**R. BUELL'S PAPER on The Cuban Crisis in this issue is the first of a series of articles on the international situation, to be published by THE LIVING CHURCH in coöperation with the Department of International Justice and Good Will of the Federal Council of Churches.

**The International Situation** The authors will be in every instance well informed observers who know what they are writing about, and the questions to be dealt with will include such timely subjects as the German situation, American-Japanese relations, reduction of armaments, the League of Nations, the arms traffic, and American foreign policy. Each writer will, of course, be solely responsible for the views that he expresses.

We are confident that the series will be found helpful and stimulating to our readers.

WE HEARTILY concur in the recommendation made by Professor Jared S. Moore in his letter published in the correspondence columns of this issue. Although the feast of Christ the King, celebrated in the Roman Catholic Church on the last Sunday in October, is as modern a papal

The Feast of Christ the King innovation as anything can well be, its purpose, "to reassert the authority of our Lord to rule all nations," is one with

which every Christian agrees. It is a curious fact that the Christian Year, which commemorates all of the principle facts in our Lord's earthly life, has no solemn festival in honor of His divine Kingship. Surely Anglicans, Orthodox, and Protestants can follow the leadership of the Pope in an observance such as this without sacrificing any doctrine or principle to which they are committed. Many of our own churches already commemorate this festival, and we hope that an increasing number in all Christian bodies will do so each year.

THE *Church Times'* observer, who modestly signs himself *Laicus Ignotus* but who is actually one of the best known laymen in the English Church, has been amusing his readers by relating sundry anecdotes anent the recent Modern Churchmen's Conference at Cambridge. One of the best of these (having, however, a strangely familiar ring) concerns a Nonconformist minister who, on preaching in an Anglican church, was made to wear a cassock. "Did it do you any harm?" he was asked afterwards. "No," he replied, "but I was very glad to get into my trousers again!"

One of the most illuminating things we read about the Conference was the remark attributed to a certain priest from the upper reaches of the Hudson River who was vehement in his denunciation of the *American Missal* a few years ago on the grounds of its alleged illegality. "When some of us want to do something that is contrary to the rubrics of the Prayer Book," he said, "we go ahead and do it, and tell the bishop about it afterwards." Apparently it makes quite a difference who stretches the rubrics which way!

## ANSWERS TO CORRESPONDENTS

R. B. S.—(1) The Archbishops of Canterbury and York both sent their greetings to the Anglo-Catholic Congress and preached commemorative sermons on the Oxford Movement in their respective cathedrals. (2) The Bishop of London was unfortunately ill during the period of the Catholic Congress and could not attend any of the sessions. He had been scheduled to officiate at the opening Solemn Evensong and to pontificate at the Solemn High Mass at White City but sent the Bishop of St. Albans as his deputy on both these occasions. (3) No member of the Royal Family attended the sessions but the Prince of Wales sent a cordial message of greeting and congratulations on the work of the Congress Movement in combating slum conditions. (4) A number of British and colonial bishops were present at various sessions and services of the Congress and many others participated in the diocesan celebrations held throughout England during the Congress week.

R. O. K.—In missionary jurisdictions of the American Church not under the American flag, if no Thanksgiving Day is appointed by civil authority, we think that the Prayer Book requirement of observing the first Thursday in November would apply.

#### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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SAVE THE CHILDREN FUND

# The Sovereignty of God

By the Rev. Joseph Buchanan Bernardin, Th.D.

Assistant, All Angels' Church, New York

**H**ERESY is defiantly rampant today. Some is but the free expression of the orthodoxy of the next decade, but more often it is the outcropping of ancient error due to unresolved difficulties in the statement of truth. Like fashions in other realms, those in heresies seem to recur in cycles and to come upon us before we are fully conscious of either their existence or of their ancient nature. At the present moment we are again faced with the theological difficulties of the second Christian century, more especially as they were reflected in the apocryphal literature of that period and particularly in that bold and impatient heresiarch named Marcion, to whom orthodoxy is so immensely indebted for his opposition.

Like these early Christians the modern-minded person has no apparent difficulty in believing in the redemptive power of God. He has witnessed too often the change for the better in many lives coming from a trust and faith in God. If he is at all honest, he has felt the power of God at various times transform his own self from a mean, ignoble, and self-centered person into one capable of heroic and self-forgetful action. He has felt in his own soul the struggle a better nature is making for supremacy over a lower, and he is conscious that this force for good comes not from himself. If he is also conversant with historic Christianity he is aware that this conquest of evil and redemption from its power was wrought in the Person of our Lord. Consequently it is not with the Second Person of the Trinity, God the Son, that his difficulties lie.

Nor again is it with the Third Person, God the Holy Ghost. For the man of today is continually aware of those promptings to higher and better things, those flashes of genius in his work and in his play which come not from himself but from without. He is familiar with the work in every department of human endeavor which is distinguished from that of similar effort by an originality and a perfection which are not inherent in the workman. He knows as well the voice of conscience. Accordingly he is not troubled with any failure to believe in the inspirational activity of God.

But strange as it may seem, it is the disbelief in the First Person of the Trinity, in God the Father, which is the cause of the religious impotence of this age. And it was just such a neglect of the belief in God the Father in the popular Christianity, and a rejection of it by Marcion, that was characteristic of the second Christian century.

Now the problem of the Fatherhood of God is bound up chiefly with that of creation. Men today do not so much deny that God created the universe, but rather tend to believe that He created something bigger than Himself and over which He has ceased to have any power. He has established a world with laws which are cruelly and unalterably working themselves out, and with which He is helpless to interfere. But the consequences of this belief are a little more personal, for as God has no control over the material creation so likewise He has no control over human nature. In other words, the Providence of God has according to much modern thinking passed from human belief.

God is to such minds very much like the little boy in the engine cab, who, having thrown open the throttle and broken the handle in the process of doing so, is powerless from that time forth either to control or to stop the engine whose power he has released, and it, without any interference from him, continues to run its course, subject only to the various laws of thermodynamics. Or, to put it another way, God has been reduced to

*THE HERETIC OF YESTERDAY*  
usually found a sentence of exile awaiting him after the Church had restated its doctrine. The heretic of today usually finds a great following because of his "tolerance" and "broad-mindedness." Is this a time for a restatement of the Church's doctrine?

much the same state as the king of England. He is revered, His Name is still used, He is in theory acknowledged Sovereign, but in practice He is almost completely ignored, for He is known to be but a *roi fainéant*, with no authority, and with no control over men's actions.

As God is powerless to interfere with man in any way, He can be completely ignored. No longer can men expect from Him boons if they do His sovereign will, nor punishment if they disobey. He is unable to protect them from danger, to heal them of sickness, to rescue them from calamity, to prosper them in all their ways if they will but heed His voice. And equally He is unable to send upon them all the plagues of misery and misfortune if they hearken not unto His words. God is then merely a figure-head and, like all figureheads, to be consciously or unconsciously ignored.

This is to a large extent why many men have ceased to pray, because they no longer believe that God is able to fulfil what they ask. They are convinced that what used to be called God's Providence is a pious delusion of naïve fantasy, an extension to the Christian God of virtues which more particularly belong only to the goddess of chance.

**T**HIS popular robbing God of His sovereign power over nature and over men goes hand in hand with the prevalent super-democratic outlook of the world today. Men have transformed a patriotic delusion that all men are born free and equal into an uncouth working code of life that such they are. Particular emphasis is laid upon the freedom of the individual in every department of life. We live in a free country; we have freedom of speech, freedom of dress, freedom of manners, and freedom of morals.

And the belief that democracy is the divine form of government for this world has led many people unconsciously to believe that so it is also in the spiritual world. Man has on earth a voice in his own government; for better or for worse he not only attempts to shape the laws by which he himself is ruled but also others of his fellow beings. He is consequently unconsciously embued with the idea that man was meant to govern himself, and that there is no other test but expediency and experiment as to what is best for him; and that even then there is no compelling law outside mutual consent that the best should be followed and the worst rejected. Furthermore certain schools of recent psychology, whose teachings are popularly misconceived, have also seemed to give their scientific warrant to such a doctrine of life couched in the terms: "Never repress; but always express." Man therefore being free of all moral restraint and answerable to no higher being for his conduct is allowed to live out his meager existence in a tinsel paradise, whose gaudy excitement cannot disguise even from himself the fact that it is not happiness, let alone the peace and joy of God.

But not only do many men today find the concept of God as Sovereign meaningless, but also the correlated conception of Him as Father. And here all of the ancient objections to God's theodicy are once again mustered in opposition. They argue, and quite rightly, that the conception of the divine Fatherhood of God, although analogous to human fatherhood, must be something infinitely greater in the extent and richness of its content, something greater than we as yet can fully comprehend; and that in no case could God's care or love for His children be less than that of a human father. Consequently they say that no father would allow a child to suffer if he could prevent it, and that therefore God

either does not love His children or else He is powerless to heal their sufferings. Again, they say that no father worthy of the name would allow situations to exist which might harm his children, but that he would protect them from all such dangers. But God, they say, has not done this. Plague, pestilence, and famine, earthquake, fire, and flood are all about us, not to mention the constant mechanical dangers of man's own creation.

And furthermore, they allege that no true father would allow his children to be treated unequally; that he would provide them all with the same education, the same social opportunities, and would endow them each with the same wealth, but that God has not done so, but has treated His children with an inequality of material, mental, and spiritual endowment which seriously impugns the biblical doctrine that He is no respecter of persons. And they go on to say that when His children point out to Him these inequalities and call upon Him for remedy and redress their prayers are not answered—that, so far as man can see, God cares naught for his existence, and even if He did He is quite powerless to do anything about it.

**I**N WHAT WAY, then, is the Church to meet these prevalent arguments and attitudes toward its fundamental doctrine of the Fatherhood of God and His supreme sovereignty over the universe? Certainly in no other way but that in which it has always done—by a restatement of the doctrine, obviating the misunderstandings which have grown up around it.

Children are brought up in their Church schools to think of God in a quite heedless way as an absolute Monarch, knowing all and seeing all, who speaks and it is done. They are consequently at a loss to know why He does not effect all of these reforms, which appear to them both good and obvious, by a mere fiat. And when He does not do so, they come to one of two conclusions: that He is either powerless or else not a good God. And most people today incline to think that He is well-intentioned, but without power.

But does not the problem lie deeper than this? What man is there who knows either the purpose or the plan of creation as a whole? Who is there so without the universe that he can view it all, or who is there that stands beyond the circle of time and can visualize past, present, and future in the twinkling of an eye? For only by so doing could one understand the mighty plan of God. Surely the response which came of old to Job is that which still echoes in the troubled ears of the present-day seeker after truth. And yet we at least can penetrate a little farther through the dark mists of eternity than did Job and his comforters.

In the first place there is no evidence to show that God is not in control of the universe. On the contrary, all the evidence which we do have goes to show that the universe is the creation of a single mind according to a definite plan, and that its various physical parts operate in accordance with laws which in many cases are observable and known. Because God does not interfere with the workings of these laws in the interest of the good of certain individuals or groups is no proof whatsoever that He is an impotent God. It may or may not prove that He is a God of evil and not of good.

And this, of course, raises the crucial question of the existence of evil in the world, a problem not alone peculiar to Christianity nor to this century. And it must be briefly dealt with here. There is, however, one fact above all which is certain: that goodness consists solely in the conquest of evil, and that the potentiality of evil is necessary to the existence of goodness. Secondly, the purpose of man's creation is the attainment by him of moral goodness, and this can only be done through the overcoming of evil.

Now the hideousness of evil in all its forms needs no stressing, but it is also true that evil has power to harm an individual only insofar as he permits it to do so. In other words, hateful as evil is, its effect on man individually is entirely within his own control. And this applies as well to the sudden and dreadful deaths which it often imposes upon the most innocent individuals. For death itself is no calamity to him who suffers it, however grievous it may be to those who love him.

**I**T CAN, therefore, be argued quite properly that the existence of evil in this life, far from proving that God is not good nor a loving Father, proves exactly the opposite, and that His forbearance from interfering with His laws for one individual shows rather the restraint of omnipotence and a larger knowledge of what part that individual's life plays in the spiritual development of the race. For what human father would spare his children the discipline of life, however much he might seek to guide them through its intricate ways? So truly whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If God is then Sovereign in spite of His refusal to order the universe according to man's will, yea rather assert His sovereignty by keeping His own counsel, it is most important to know first if He has any will or purpose for individual men, and secondly, if there is, what it might be.

One has only to survey the race of men, each differing from the other not only physically but mentally and spiritually, and yet each contributing to or detracting from the whole by his individual accomplishments, to realize how apt was St. Paul's metaphor of the body. Men are indeed like its parts, members of one body, the human race, and yet each with his own peculiar function to perform, a function not self-imposed but given to him by God. For God has not only imposed upon the entire human race a goal for its achievement and provided it with the means and help of doing so, but also a special and particular function for each individual in the economy of the whole, and to him alone He has revealed this individual purpose.

It is much like a war where at general headquarters there is a plan of action for the entire front, but each individual unit is sent orders respecting only its particular part to play in the whole advance. Nevertheless, the success of the campaign depends upon each unit carrying out faithfully the task assigned to it, regardless of its lack of knowledge of the entire scheme of action. And so it is in the battle of life against evil.

But unfortunately in this generation the lack of belief in the Sovereignty of God has brought with it the feeling that man's life is his own and that he is answerable to no one for it but himself. For this reason prophets today are faced with the hard task of convincing men that their lives are only their own to be given to God; that they must lose their lives to gain them; that it is no question of their own desires, appetites, or ambitions, but of what God would have them do, which is revealed to them most often in prayer.

**I**F ONE were to state this whole doctrine in modern terms it might be phrased somewhat as follows: God is the Creator and Supreme Sovereign of the universe, all-powerful and all-loving. He has placed His children here in this physically developing universe, and although He will not interfere in the working of the laws which He has established He is gradually giving to men greater knowledge of them, and hence greater control over nature and over themselves.

Against this background of a physically developing universe He has set for man the task of developing morally, through the overcoming of evil, into the perfect stature of full manhood, as exemplified in the life of His Son Jesus Christ here upon earth. To each individual God in His own wisdom has assigned a task to accomplish in this development of the world and of the human race; and in the fulfilment of this task alone is man's complete happiness to be found.

As a means of help toward this end God has established His Church. Through it, and through the aid which comes to man directly from God in prayer, is guidance and strength granted sufficient for the attainment of his full moral growth. All the time God is watching with a loving and sustaining interest man's progress, but His love does not permit Him to hinder man in his moral development by doing for him what he alone must do for himself. If man fails to grow into the moral stature of Christ in

(Continued on page 541)

# The American Catholic Congress

By the Rev. Leicester C. Lewis, Ph.D.

Rector of St. Martin-in-the-Fields, Philadelphia

THE Catholic Congress, in Philadelphia October 22d to 26th, will commemorate the centenary of the Catholic Revival in a celebration of the beginnings of the Oxford Movement.

Merely to have existed for an entire century seems generally

to establish a claim to a certain amount of respect. How eagerly do schools, fraternities, and various business houses proclaim the fact, when they are able, that they "have been doing business for a hundred years." With what respectful consideration do we treat an individual, perhaps only casually met at the club, when he is introduced to us as "one who has almost reached the century mark." To have endured over such a span of time unquestionably makes an appeal upon our interest. As the French thinker Bergson has put it, "Time is the very stuff that things are made of." When, however, the Century of Progress has been achieved, not in material affairs, but in things of the spirit; when the hundred years have witnessed one of the mightiest recoveries known in the history of religion, and when the fruits of this long period are still powerful and dominant among us today, then our centenary becomes something vastly more than the mere announcement of the lapse of time. It is a mirror of our status before God.

Look where you will on the religious horizon today, it is surprisingly rare to find any movement, the members of which are not clamoring for change. On many sides we hear vociferous proclamations that the old paths are worn away, and that new visions are now required. Indeed, to find any large and widely alert group entirely satisfied with a general platform a century old is so extremely unusual as to make the religious psychologist "stop, look, and listen." Yet it will be one of the salient notes of the Catholic Congress that it is a thanksgiving to God for a religion which, after a century of trying out, actually works, and for a Christianity that completely satisfies.

Moreover, it is well to dwell upon the wideness of appeal in the religion of the Oxford Movement. In ecclesiastical history it is a commonplace to point out that many quite vigorous religious movements have been socially and economically conditioned. Their appeal has been chiefly to the learned, or to the poor, or to the emotions, or perhaps to missions. Vigorous along their own lines, they have made little impression along other. The Catholic Congress on the other hand will commemorate the revival of a form of religion which has made and is still making the widest possible appeal. Cultured and pauper, elaborate cathedral and poorest of slum churches, sensitive emotionalist and most abstract theologian, prettiest of "ritualists" and most rigorous of philosophers, "practical" parsons and fervid missionaries, all have felt the appeal of and made their contribution to the movement from Oxford. Not in any form a class activity, but simply and broadly a *human* movement will the Catholic Congress commemorate.

Paradoxically, however, the influence of human personalities has been one of the least conspicuous strains in our Century of Progress. "Not personalities but truths" might well describe the recovery of Church principles. There have unquestionably been powerful personalities, picturesque figures, and saintly characters within the confines of the Church revival, yet it is literally true to point out that the emphasis of the movement from its beginning has been away from the man to his office, and away from personalities to principles. Hence the Congress need have no embarrassment whatever, lest its enthusiasm be interpreted as self-praise or its assurance sound anything like party complacency. It is not the acts of men but the truths of God which will draw thousands of Churchmen to the Congress.

*A N APPRECIATION of the Oxford Movement is here presented by Dr. Lewis, who will be one of the hosts of the Catholic Congress when it celebrates the centenary of the Catholic Revival in Philadelphia next month.*

BEYOND all doubt the high point of the Congress will be reached on the morning of October 24th, when in Convention Hall, at 11 o'clock, the Congress Eucharist will be sung in the presence of the Primate of the Church. Here the pent-up devotion of a century will

endeavor to pour forth to God, as fittingly as possible, thanksgiving and gratitude for what He hath wrought. All the music of the combined choirs, all the beauty of the service, all the dignity of the bishops and clergy and Religious, all the tense solemnity of thousands united in prayer, all will be but the outward expression of that inner joy and hope and peace, which have come to countless hearts through the principles of the Church revival.

And what are those principles of religion, the progress and visible triumph of which, throughout our Church, the Congress will proclaim?

FIRST, *spiritual independence*. That was the keynote of the movement struck by John Keble in his sermon at Oxford on July 14, 1833. The English government had attacked the Church in Ireland, and seemed to be on the point of assaulting the Church in England. In popular thought the Church was regarded as a section of the government, a creation of parliament, and as such dependent upon parliament and the civil government, precisely as the postoffice or the army. The point of Keble's sermon was that religion is intrinsically independent of any civil government, or of any material wealth. The government might indeed take away the dignities of the clergy and the endowments of the Church, but what it had nothing to do with was the *religion* of the English Church. The things of the spirit were entirely independent of any act of parliament or king, and it was high time that members of the Church, bishops, clergy, and people alike, realized this independence in things spiritual. A religion based upon worldly prerogatives was certainly not the religion of the Prayer Book.

We here in America had faced this same problem nearly fifty years earlier, immediately at the close of the Revolution, and we had solved it along the very lines of Keble himself, in anchoring our authority as a Church, not in any civil or cultural preëminence, but in sending William White, of Christ Church, Philadelphia, and two other priests across the sea to be commissioned by bishops in apostolic succession. Yet many on both sides of the ocean had become numb to this declaration of spiritual independence, and therefore both American and English Churchmen do well to commemorate the revival of the note of spiritual independence proclaimed by the father of the Oxford Movement.

Second, *ecclesiastical fellowship*. The leadership of the movement soon passed for a number of years into the hands of John Henry Newman, and of this poet and seer it may be said that the strongest drive of his entire career was his longing for and sensitiveness to fellowship with historic Christianity. He could not conceive of an individualistic type of Christianity as being worth much. To him, the saints of the ages were real people, his brothers and sisters in the Faith, and the Christian life above all else a divine Brotherhood. His first book, on the struggles of the Church under the guidance of the saints of the fourth century, and his numerous tracts on the Church and ministry all express this profound ideal. He would be one with Cyprian and Basil, with Augustine and Monica, with Gregory and Anselm. His sensitive romanticism, for he was a genuine Romantic, was fired by the lives of the great "athletes of Faith," and he sought to shatter the prosaic and drab respectability of the early nineteenth century

with the vision of Christianity in its vigor. This sense of the corporate and social nature of our religion is an integral plank in any enduring platform of Christianity, and the recovery of the fact of historic Brotherhood under the auspices of the Oxford Movement will be one of the most important points emphasized at the Congress.

Third, *religious comprehensiveness*. The last name associated with the early days of the movement is Edward Bouverie Pusey. Dr. Pusey carried on fully the principles of Keble and Newman, but raised them in practice to a plane of world-wide scholarship and international devotion. Trained in Germany as well as in England, and as much at home in France and Italy as at Oxford, Pusey steadily widened the Tractarian outlook. He insisted that religion is too wide to be merely national and that any devotion or any practice which anywhere had succeeded in bringing souls to our Lord had its place in the wide comprehensiveness of the Anglican Church. Hence he created Religious Orders, that celibates, as well as married, might find their true social life in God. Hence he translated and adapted devotions from far beyond the narrow confines of Victorian piety, in order that the whole rich treasury of the Christian prayer life might be at the disposal of his own people. Of course, this was not popular. In religion, as in politics, a narrow nationalism is always noisily in evidence, but Pusey prayed and persisted, with the result that today the entire Anglican communion accepts such things, for instance, as the Three Hours Service on Good Friday and the Meditations of Brother Lawrence as part and parcel of our own religion. Nothing that was historically Christian was alien to Pusey, and for this note of comprehensiveness in religion the Catholic Congress will give thanks to God.

**S**UCH, THEN, is the appeal which the Congress makes. The Bishop of Pennsylvania will be there, as honored and honorary president of the entire enterprise. The Presiding Bishop of the Church will preach, and the Bishops of New York, Chicago, Vermont, Milwaukee, and Nevada will speak. Among many other well known clergy and laity come the names of Fr. Huntington, of Holy Cross; Mr. Cram, the architect; Professor Gavin, of the General Seminary, and Professor Will Spens, vice-chancellor of Cambridge and master of Corpus Christi.

But, to repeat, it is really not the names which will make the Congress—it is the principles. Everyone who looks at the state of the Church in 1833 and thankfully compares it with our strength today; everyone who feels that the ideals of spiritual independence, ecclesiastical fellowship, and religious comprehensiveness are worthwhile ideals; everyone who gratefully cherishes the revival of prayer and sacrament among us, all have their rightful place in commemorating the movement of 1833. Each one may see or hear something at the Congress which he does not like. How could it be otherwise in a world-wide movement? Each has the opportunity to practice before the world that personal motto of Newman, "*Cor ad cor loquitur*," "Heart speaks to heart"; and beneath and beyond all the divisions of party slogans, to show that deep calls to deep in matters of religion wherever and whenever found.

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THE LAW OF LOVE is self-giving. It was the law of life to Bishop Brent—self-giving to people and to tasks. If people needed him he was theirs until the need was gone. He gave liberally of his vision and his faith. But he gave equally of the lighter and more transitory moods—the humor and the gaiety which soften and sweeten experience. He shaped his mood to the moods of those around him. Even the shared jokes of his casual contacts became precious links in experience. It was an event to have met him in a sally and laughed with him about it. His mirth preached many sermons and opened many doors. Once, when he was new to his diocese, one of the younger clergymen confided to an older one some doubt and reservation—the Bishop seemed so grave, so stern, so almost unapproachable. "You wait," said the older man. "You haven't seen his smile."

—Charles Henry Brent, by Eleanor Slater.

## The Hill Ahead

By the Rev. Richard K. Morton

**E**ARLY in His life, Jesus saw clearly that there would be a hill ahead. Not only a hill with a hard incline, but also a tragic summit. The Christian life always involves this realization. Christian living means inevitably the coming to grips with great issues and being great enough to make wise decisions. There is no greater sight in all the world than that of a noble soul confronting a great moral problem, climbing the hill ahead without faltering, without unburdening himself, without loss of confidence. Such a man makes an unforgettable picture.

Many religions have their great ethics, their great mysteries, their great rewards, but none so great a drama as that of God-filled men climbing their hills and accepting their crosses without shrinking, without bitterness, without turning upon God. Many of these faiths have their bright and broad horizons, but only Christianity presents the message of one like Jesus upon a cross-crowned hill. There is a sense in which Christianity is the beholding of a great picture or drama—that of the loving Jesus on Calvary. We are to look at that, see its significance—and then depart untouched, if we can. Many thinkers and leaders now stand before the world on their pedestals in the aloofness of museums or public institutions—but Jesus is inescapable in palace and hut.

Jesus saw a hill ahead of Him too, for God's world is one that involves this principle of service and sacrifice and confronting a great issue. We have no way around this hill, nor any way to escape the challenge of Jesus who ascended it. The hills ahead should be the challenge to our pilgrim feet, the source of our greater visions.

All Christians are necessarily doughty hill-climbers. The Church exists to do this in fellowship. Our modern motor-car engines, for example, are manufactured to climb hills with great ease; can it be that we can make engines which will do in the material world what we cannot do in the spiritual world?

There is the hill ahead in the moral life. People do not know life who have not been through tests and conflicts. There are too many today talking about hill-climbing who have never ascended a neighboring knoll. There are many others who have always sought some way around.

There is the hill ahead in the social life. Things are not as we should like to have them. The situation calls not for acquiescent resignation, but for wise, united, continued working for a better goal. People will not want to climb the Christian hill until they understand why they should, what it will do for them, and what is at the top. The great danger to the Church, in having great services like those of Christmas and Easter, is that the masses will glimpse our Lord only as a new-born Infant and as one who somehow has found Himself upon Calvary to be crucified. Such a fragmentary story must necessarily be unsatisfactory.

There is also the hill ahead in national and international life. We need leaders in this realm who can act in the spirit of Jesus and have an understanding of what His principles were. We need men who are not afraid of the hills of life—men accustomed to hard going, men whose feet are firm upon the way.

There are hills ahead, and they cannot be removed. If we would climb them, we must know how to climb, and be prepared adequately for the task.

The present-day Church, in its eager desire to win the new generation and to minister more definitely to the particular needs of today, has often represented the way of Christ as being very easy and attractive and full of pleasure. This has led to a very mistaken notion of the heart of Christianity. This does not center around pleasures, but around a sacrifice; it does not summon the greedy and shallow to partake of benefits which others have been solely responsible for producing. It rather summons men who love God and want to follow Him to a task and a larger life. It summons men to climb a hill rather than to sit down and enjoy a banquet and play games afterwards. A Christianity or a Church which fails to recognize this fact will not endure.

# Why the “Oxford” Movement?

By the Rev. C. Leslie Glenn

Rector of Christ Church, Cambridge, Mass.

THE CONFUSION which prevails this year in the minds of many people between the Oxford Movement and the Oxford Group Movement has claimed as its victim on one occasion even the impeccable New York *Times*. However one feels about this mixup of names, it reminds us that the word Oxford is the private property of no one. Many movements have started at Oxford. Oxford is the home of lost causes only because it is the home of so many successful ones. A certain proportion of failure is allowed any place that turns out so many successes. Babe Ruth sometimes strikes out.

This is probably not the last time that the word Oxford will be given to a religious movement. Seventy-five years from now, when the Oxford Group Movement is celebrating its centennial, some upstart Oxford Leaguers or Oxford Twenty-first Century Club will mar the newspaper reports of the occasion. Nor is 1833-1845 the only time when leadership at Oxford might have given to a movement the name of the university. Wycliffe and his poor preachers started at Oxford. The Holy Club of the Wesleys was an Oxford Club. When the Franciscans first came to England they knew that just as important as London and Canterbury was Oxford.

Why Oxford? Because, with Cambridge, it stands for the colleges of England. To say that Oxford leads is to say that the colleges lead. London may be the financial center and the center of government, Canterbury the Archbishop's throne, but Oxford is where the thinkers are and the young men. Oxford is the future. If you want to know what is going to happen tomorrow —look at the colleges.

John Henry Newman realized this. Despite the opinion of William Palmer and others of the early leaders who looked to London, he insisted that they remain at Oxford, which to him was “a kind of center, and traditional source of good principles.” He loved young men. “For the tonsured head of middle age he was not inclined to show much appreciation. It was to him a youth not much wiser and very much less ready.”

One of his first plans as a Roman Catholic was the establishment of a Catholic University in Ireland. The failure of this scheme was a serious loss to the Roman Church in Great Britain. Newman came back to Oxford years later as a Cardinal, and the toast to her distinguished son on that occasion was proposed by Arthur Balfour. Did the Cardinal think that day of the years that were gone, the long exile from the place he loved, but more, from the work that he loved, the opportunity that he alone could seize? When he was preaching at St. Mary's, “*Credo in Newmannum*” was a genuine symbol of faith for hundreds of undergraduates. “Young men,” wrote Haddan, “in many cases owed to Oxford their immortal souls.” William Gladstone wrote, “An extraordinary change appeared to pass upon the spirit of Oxford. I believe it would be a moderate estimate to say that much beyond one-half of the very flower of its youth chose the profession of Holy Orders, while an impression scarcely less deep seemed to be stamped upon a large portion of its lay pupils. I doubt whether at any period of its existence, either since the Reformation or before it, the Church of England had reaped from either university in so short a time so rich a harvest.”

A distinguished bishop of our Church told me one day that after he had left his parish in a college town to become a bishop, some one whose opinion he valued said to him, “If you had stayed here five years more you would have changed the univer-

THE ENGLISH CHURCH of Newman's day knew the opportunity lay in the colleges. But do we know where the Church's opportunity is today? And if we do, what can be done? Some thought-provoking questions are asked in this paper.

I had influence,” he said later. After all, it is the *Oxford Movement*, not the Brompton Oratory Movement, or the London Movement.

sity.” “If I had known that,” said the Bishop, “I should never have gone.”

Did Newman think something like that on that day of triumph at Oxford as he looked into the young faces again? “It was at Oxford, and by my parochial sermons, that

EVERYONE has his own plan for the Church's strategy. Some say that the country is the place to concentrate because the country feeds the city and the great city parishes depend for their life upon a constant stream of people moving in from the country places. Some say that the suburbs present our greatest difficulty because the rapidly shifting newlyweds in the metropolitan areas never stay long enough in one place to be taken into parish life. St. Paul seems to have been concerned primarily about the great centers of population and those who hold this plan of campaign with him are shown to be very numerous by the adjective “urbane” which is often applied to the Church. As people begin to move now from the city to the country, the city will be the feeder for the rural churches. Granting the value of all these views, let us remind ourselves in the year of the centennial that the Oxford Movement is called the Oxford Movement, because the colleges are the places of opportunity.

This month of September, 1933, there were on the trains going to college more young people than were on the trains in any month of the war. The movement of troops in the World War is nothing compared to the movement in population that occurs annually each fall. There are more students on Manhattan Island alone than in all the British Isles. Furthermore, Churchmen are proportionally more numerous in the colleges. In New England the Anglican Church has more members in colleges and universities than has any other Church. The Oxford of Newman's day contained nothing but members of the Church of England (sincere or nominal) because it was against the law for any one else to go. Our American colleges at this moment have an ever increasing proportion of Episcopalians for reasons which do not concern us. The point is that the English Church of Newman's day knew where the opportunity lay; do we today know?

Perhaps we do know, but what can be done? Oxford in 1833 and Yale, Virginia, Michigan, Leland Stanford, and Vassar in 1933 may be alike in opportunity, but they are not alike in the chance of seizing this opportunity. Perhaps it is discouragement over the difference between 1833 and 1933 that makes us neglect the chance afforded by their likeness. “We will grant you that the revival must come out of the colleges in America as it has always come out of Oxford or Cambridge in England,” says one. But consider these differences:

1. There was one Oxford and Cambridge in England in 1833, there are at least 500 first rate colleges in America today. All the youth was concentrated in two places then, they are concentrated in 500 centers today. To reach the million students of America today is a heartbreaking task compared to reaching the thousand students in Oxford in 1833. Nevertheless it is precisely this heartbreaking task that the Church must accomplish. If the thousand Oxford students were the key to that situation the million American ones are the key to our situation. The fact that there are a thousand times as many doesn't really matter, for this is a bigger country, the Church is numerically larger and, taken

by dioceses, each diocese could concentrate on the colleges within its borders as the whole Church in England concentrated on the two universities within its borders.

The key to a situation is the key to a situation no matter what its size. If the key is large, so is the situation. If the difficulty is enormous so is the opportunity unparalleled, and so is the failure tremendous if the one essential task is not done. It could only have been the *Oxford Movement*, it can only be the American College Movement.

2. More important than this difference in numbers is the change in intellectual and spiritual tone between Oxford in 1833 and, let us say, Wisconsin, Virginia, or Princeton today. One might analyze this change into a bewildering number of details. *The Origin of Species* had not been written, universal suffrage was still an ideal, Victorian morality was just beginning its long influence, Freud had not been born! It would be difficult even to list all the factors great and small that have affected the mental climate. Perhaps with the peculiar narrowness of the twentieth century, we take them more seriously than we should, and regard the people who never knew about them as not quite bright.

This difference in atmosphere, however, does not seem as important for the Church's work in the universities as one mechanical difference between 1933 and 1833. It is a curious, small thing that one recognizes instantly as being absent from the religious life of the colleges today as soon as one reads about the Oxford Movement. It is this—there was a group of men with Newman, Froude, Keble, and Pusey; but the clergyman in the colleges today is going it alone. What the late Dr. Cosby Bell used to call "elbow touch" is singularly lacking for the men who minister to students today; it was the most beautiful and inspiring experience of the Oxford leaders. They were a band to encourage and uphold each other. Keble was the older, sweeter man, Newman was the preacher and leader, Froude the firebrand, Pusey the scholar. The Tracts were never edited but there was a general agreement because their writers planned together, they ate together, they were one community. There was no need for our present-day pathetic expedient of getting together for a three-day conference in the summer, or long correspondence. Literally, like the Apostles with their Lord, they waged a spiritual warfare in Oxford as a group. One longs for the fellowship which these men had because there were enough of them living in one place.

To compare statistics—Oxford has one clergyman for every three hundred students, our American average is more apt to be one to fifteen hundred. Oxford has clergymen on the faculty, as fellows, as tutors, as heads of colleges, in addition to the chaplains of each college and the clergy on the staff of the local parishes. It isn't enough for us in America today to entrust the rector of the local church, or the student chaplain alone with all the religious work in the college. It requires a group of men, in various positions (whatever positions are available), all inspired, to seize the opportunity that is presented in any one of our universities. Newman, for example, with Hurrell Froude, and Robert Isaac Wilberforce, believed that their work as tutors gave them an opportunity to minister to souls as well as minds. They had a high esteem for the pastoral side of a teacher's calling.

One man cannot face the intellectual or moral difficulties of a college alone and do anything more than simply hold the line. In an ordinary parish the clergyman is surrounded by older Christians, mature and in many cases saintly; here he is dealing with youth, idealistic and ready, and what is required is the inspiration to attack that comes from a group of men.

The words of Achilles returning to the battle, "You shall know the difference now that I am back again," were chosen by Froude and Newman on their way home from Italy. "My heart always beat faster when I heard his footsteps in the hall" said Ward of Newman. "Men are made of glass, the sooner we break them and get it over the better" said Newman, and "We must make a row in the world. One gains nothing by sitting still. I am sure the Apostles did not sit still. . . . The power to

move men and women to spiritual decision has always been a hall-mark of New Testament authority and benediction."

Men don't say these things to themselves. There is in them the divine madness that they say to each other, half doubting, and hearts are brave again and arms are strong.

What this all means quite plainly is, that the next time we begin to think about the university we are interested in, we do not say to ourselves, "The Rev. Mr. So and So is there as rector, as assistant, as chaplain," and then dismiss the subject. Ten more men must be sent to help him, one to teach English, one to be freshman dean, one to coach football, three more assistants in the local parish, or however they can get employment.

Some day the colleges of America will be ready for an experience similar to Oxford's long ago, and it will be when a band of men is gathered in every place.

## Bits of American Church-Lore

By the Rev. Edgar L. Pennington

**H**OW the foundation of Princeton appeared to a zealous Anglican missionary, the Rev. James Wetmore, of Rye, N. Y., March 26, 1747:

"Our Methodist Party in this Colony, joyning with those in New-Jersey, have very suddenly procured his Majesties Patent for a Colledge in the Jerseys within a very few miles of New-York; and have advertized, in the publick News Papers, the Opening thereof, under the Care & Direction of the most Zealous followers of Mr Whitfield; and yet Presbyterians and the most bitter Enemies of the Church. Which, as I apprehend will very much affect the state of Religion in this Province as well as the Jerseys: I cant therefore think, your Lordship will be offended at my sollicitude to acquaint you with the Facts, and request your Lordships Influence to prevent the mischief we fear."

FROM the Rev. John Macdowell, of Brunswick, N. C., to the secretary of the Society for the Propagation of the Gospel in Foreign Parts. March 26, 1763:

"Instead of acquainting the venble Society with my negociations in the ministry; all I can acquaint them now is, that I am a poor invalid; & from one of the most stirring active ministers that ever came into America, can scarcely now leave my room, or bear the least breath of air. . . . Many have I seen since I have been here, hearty & Gay & Brisk one week & the next attended to their grave. This is a dismal climate & when one gets sickly here, I have hardly ever known an instance of his recovering."

FROM the Rev. Isaac Browne, of Newark, N. J., to the secretary of the society, January 6, 1760:

"In my return from (Morris County) last fall, I stopped at a place call'd Horse-Neck, about mid-way betwixt Newark and that Part of Morris County where I had then been to preach. . . . The People of Horse Neck are extremely ignorant, few I believe are taught to read, and have no Minister of any denomination residing among them—The most of 'em are said to live on Lands not their own, but have built little Huts where they could find Bits of Land unoccupied by others, and there provide a poor Maintenance for their Wives and Children, all their Riches consist in Children of which they have commonly more than they know what to do with."

FROM the Rev. Colin Campbell, of Burlington, N. J., December 20, 1759:

"I have at this time five young Children taken with the Small-pox. I have been induced to have them inoculated from the general Success and blessing that has attended and Still Does, that operation, here as it has with you in Brittain, and by my Example, as well as precept have removed the Scruples and prejudices of many of my people, who are to follow me in Example with themselves and families; Inoculation being but lately practised in this part of the world; where the Small pox has made dreadful havock; among thousands of white people, and Indians when taken in the natural way; I Cannot yet tell what Success will attend my endeavours as my Children have but a week agoe recd the infection, but from the Symptoms yet appearing, I hope God will grant his blessing to it."

# The Crisis in Cuba

By Raymond Leslie Buell

Research Director, Foreign Policy Association

**C**UBA TODAY is undergoing a far-reaching revolution, the results of which cannot be predicted. This revolution is a protest against the terrorism of the Machado dictatorship which ruled over the island from 1925 until its overthrow on August 12th; it is also a protest against the social misery in which the population lives—misery caused in part by general world conditions, and by the economic system established in the island by virtue of the Platt Amendment.

The overthrow of Gerardo Machado on August 12th was backed by every element in the island, and had the moral support of the American ambassador, Sumner Welles. The overthrow of his successor, Dr. Carlos de Cespedes, on September 5th was the work of submerged elements—students, laborers, and private soldiers, who declared that the Cespedes cabinet was not in sympathy with a far-reaching social revolution, and that it was subservient to the United States. Dr. Cespedes was succeeded by a *junta* or committee of five members, representing these radical elements. It selected as provisional president Dr. Ramon Grau San Martin, a university professor of medicine. He has been given full power to enact laws until the convening of a constitutional convention. The government will probably proceed to try officials who under the Machado régime were accused of political murder and corruption. It may also abrogate the Platt Amendment and carry out drastic agrarian and financial reforms.

The future of the present government is uncertain. Although the members of the *junta* are for the most part high-minded men, they are regarded as impractical visionaries. This *junta* has not received the support of any of the organized political parties in the island, nor of the famous secret society, the A. B. C. The most serious problem is created by the army. A mutiny of enlisted men forced 300 officers to resign. These officers took refuge in the Hotel Nacional where they still remain—constituting a threat to the stability of the government. Should the army split into two antagonistic factions, prolonged civil war may be the result. Finally, unlike the Cespedes régime, the new government has not received the recognition of the United States.

Cuba today is stirred by a social revolution such as that which Mexico and Spain have undergone during the past few years. In the case of Cuba, revolution is directed against the American capitalist system; it aims at the creation of a new nation, which demands absolute independence from the United States.

Whether this revolution will succeed, or whether Cuba will be thrown back into complete chaos, will depend largely upon the attitude of the American government. The situation is complicated by the fact that Cuba obtained its independence in 1901 only after accepting the Platt Amendment—a document which gave the United States the right to intervene to maintain a government adequate for the protection of life and property. By virtue of the guarantees of this amendment and the privileges bestowed by the tariff reciprocity agreement of 1902, more American capital has been invested in Cuba than in any other foreign country except Canada. This capital has taken possession of the sugar lands, the public utilities, and the banks. As a result of the Platt Amendment, the economic system of Cuba lies in foreign lands. General Machado was the personification of this system; and the new Cuba demands that the entire system be changed.

President Roosevelt is entitled to great credit in allowing the Cuban people to overthrow both Presidents Machado and Cespedes. Hitherto the United States had either intervened or threatened to intervene at the first sign of revolt; and the result

**T**HIS IS THE FIRST of a series of articles on the international situation by well informed observers. ¶ The series is being published by THE LIVING CHURCH in coöperation with the Department of International Justice and Good Will of the Federal Council of Churches.

was that the Platt Amendment inevitably worked to protect brutal dictatorships from the people. For the first time in the history of the Cuban Republic, the United States has allowed a successful revolt in the island to take place. For this result the President deserves great praise. Nevertheless, in rushing 29

warships to Cuban waters following the overthrow of the Cespedes régime and in intimating that the United States would have to intervene if disorder occurred, the President may have unloosed forces which may make a military occupation of the island inevitable.

**T**HE grave disadvantages of an occupation of Cuba by the United States are patent. In view of the new nationalist movement which has arisen, it is almost certain that a dozen Sandinos would arise to challenge the United States. Such an occupation would defeat the efforts of the President to conclude new trade agreements with Latin American countries and to make a success of the Pan-American conference which will be held at Montevideo in December. Finally, such an occupation would play into the hands of the Japanese military party which would declare that the United States was applying to Cuba the very same policy that it had protested against when applied by Japan in Manchuria.

Should civil war break out in Cuba, the United States should restrict its intervention to a few coast cities where it would be justified in directly protecting foreign lives. But it should not attempt to intervene to suppress disorder as such or to prevent a radical government from carrying out social reform infringing upon American property rights. The Roosevelt administration is undertaking widespread economic experiments at home, which injure the private capitalist system. Cuba should be allowed the same liberty as the United States enjoys. If after a period of time no faction should be able to establish a government and the island is thrown into complete anarchy, then outside intervention might become necessary; but the United States should not undertake such intervention without obtaining a mandate to do so from Pan-American peace machinery. Only this type of occupation will prevent abuses and save the United States from injurious criticism.

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## The Sovereignty of God

(Continued from page 536)

this world there is still opportunity for him to continue his progress towards this goal in some other sphere of existence.

Now it is baldly apparent that no proof has been offered in support of the statements made, nor can there be any, in the strict sense of the word, that would satisfy him who was unwilling to believe. For like all the truths of God they require first of all an act of faith to test their validity. But to him who, seeking to know from God His will and asking from Him the power to accomplish it, devotes his energy to the carrying into effect of God's plan for himself, there comes with a certainty more sure than mental proof the knowledge that God is Sovereign and that His way is the Way of Life. Men are today like Israel of old, a stiff-necked and backsliding people, and it is only by turning again unto the Lord and walking in His ways, by humbling themselves under the Almighty hand of God, that they will realize that perfection of life which admits them into full communion with Him in whose Presence is the fullness of joy.

## A Great Church Opportunity

By the Rev. Frederick W. Jones  
Editor, "Rhode Island Diocesan Record"

**A**N ACCURATE PICTURE of the Church can be found in that pathetic scene in *Cavalcade* where an Anglican priest is preaching to an empty church in London. It is a beautiful and moving sermon, but there is nobody except a woman or two in the corners and an old man in the front pew.

An accurate picture of the spirit of the world today is a throng of speculators rushing into a broker's office during the first upturn in stocks which occurred in all the great cities of the country.

It is evident that the world is intent on returning to the flesh pots of Egypt, so long has it been denied pleasure and luxury. We have had to confine our thoughts to bread alone and this has made us forget that we must also live by every word that proceedeth out of the mouth of God. With returning prosperity the forces of Mammon will use the power of publicity to the limit to exalt and to sell the tawdry and all that glitters. Things will again be in the saddle.

The one great chance for Christianity and for the triumph of the things of the Spirit is that the Church will use to as great a degree the powers of publicity, for these will determine the course of civilization. We see this exemplified in the White House. There a man is able through the means of the public press to carry a message from his desk to the four corners of the world, and in a few short hours alter the course of men's thoughts and prepare the way for a new social order.

But how is the Church preparing to meet this great conflict between Mammon and Christ? In the diocese of Rhode Island, for instance, it has reduced the appropriation for publicity from \$1,200 to \$450. Some parishes have felt that they could not continue to subscribe to the *Diocesan Record*, the official organ of the diocese. Others have either abandoned their parish leaflets or so reduced them that in form and content they are negligible. The Church has retreated, leaving most of the field of publicity to the powers of commercialism or of unqualified evil. For the men in the street the implication is the Church itself is chiefly concerned in keeping itself alive, in obtaining bread, and either has not the courage to proclaim abroad the power of the Spirit or lacks the willingness to make sacrifices to uphold the evangel of the published word.

In the field of religious journalism, denominational papers of fine tradition and high purpose have had to be abandoned one after another.

I venture to say that there is no Episcopalian of the first order who does not read a Church paper just as there is no good banker who does not read a financial magazine. What you are really interested in you will read about.

I believe that it is the duty of Episcopalians to support these and their other national publications as generously as they support their own parishes. It would not be bad religion or bad policy for parishes and dioceses to assess themselves to keep these great organs of spiritual power and leadership not merely on the safe side of bankruptcy but to make it possible for them to develop all the greater gifts of journalism.

The Church should realize that now is the time to make use of this great modern power of evangelism. In no other way can the world be saved to Christ. The daily papers are more and more recognizing the value of the message of the churches and are doing much of their work for them.

If the Episcopal Church or any other Church is to hold its own in these new days that are fast approaching when materialism is again seeking the throne, it will have to increase its appropriations for publicity, give new dignity to those who serve in that cause, and support its own publications. In these modern days there is no other way of going into all nations and teaching them whatsoever the Master has commanded, except through the evangel of the published word.



## The Living Church Pulpit

Sermonette for the Sixteenth Sunday after Trinity

Photo by Bachrach.

### The Right Attitude

By the Rev. Chester Burge Emerson, D.D.  
Canon of Trinity Cathedral, Cleveland, Ohio

"Being rooted and grounded in love."—EPHESIANS 3: 17b.

**E**MBEDDED in the epistle for today is this fine text which is St. Paul's conception of the truly Christian man and is likewise the condition of a truly Christian society. It is a comprehensive statement of the state of grace to which this distraught world is alien. For the world is rooted in hate and grounded in force. The mind of Christ is an increasing leaven, to be sure, but the lump of paganism is still hard and unyielding.

There is a story, legend no doubt, that during the Great War Constantinople found itself unable to feed the many dogs which ordinarily were its street scavengers. They ingeniously devised a scheme of letting the dogs get rid of themselves by the old method of survival of the fittest, so they shipped them all to a small island in the Marmora and left them to their own devices. The survivor was a wolfhound. That is a philosophy of human life which is abroad today, and with which the Spirit of Christ is in contest.

No man can define life, but a good description might be this: "Life is a situation devised by the infinite ingenuity of God in which to train sons for an inheritance of power by teaching them to use power in a friendly spirit" (Bosworth). How fast we have grown in the acquisition of power—in science, industry, and education—and it is still but the morning and the evening of the first day of man's creative achievement. No man can guess its end. Perhaps there is no end.

But goodwill has not kept pace with power, and without that life is a jungle where the vices as well as the virtues of the beast obtain and no hope at the end, for even the king of the beasts dies of hunger whose satisfaction he is no longer able to capture. We must make up our minds soon that the law of the pack cannot be the code of man. We are forever quarreling about the rights of man, and will continue to do so until we discover the worth of man. When we see that, we shall forget to fight, we will want to give. So long as we look upon the earth as a field for exploitation, and think of every other man as merely a two-legged competitor, we will continue to keep capture as our noblest watchword. When we will consider the earth as the creative gift of a Father to His thankful and unthankful children, and think of men as "heirs of God and joint heirs with Christ," then contribution will become our ideal. Competition will not be less keen, but it will be exercised in the field of coöperation instead of combat.

The great problem still for humanity, after all these centuries, is to establish a ground for the assumption of human brotherhood. We find it on Calvary as nowhere else, and its symbol is a Cross. God hung His heart high on a Cross, because beneath it were men and women who must have been worth its sacrifice. God does not send His love on a fool's errand. If we could really see ourselves as Jesus saw us, we could not continue to be the mean and selfish and cruel folk we are.

"God so loved the world that He gave His only begotten Son." Such love is the supreme meaning of life and sacrifice is its supreme method. Those who truly seek to find the Son become "rooted and grounded" in the love that was in Him. Without such love, man is little better than a beast and society a jungle. With it, that active goodwill which is born of such love can make the kingdoms of the earth coöperative provinces in the Kingdom of God.

THE ASCENSION of the soul starts with the bowing of the head.  
—Canon Goudge.

## Is It Worth While?

By the Rev. A. Constantine Adamz  
Rector of Christ Church, Tracy City, Tenn.

(Reprinted from the *Spirit of Du Bose*)

**A**PASSION for Christian service, an innate love for people, an ironclad constitution, an invincible stomach, a callous disregard for rattlesnakes and flies, a passive disapproval of moonshining and bootlegging, and an indomitable courage plus infinite patience are the prerequisites for a priest working among the splendid people of the Tennessee mountains.

The necessity of this work can be easily stated: to overcome a lack of socialization and to bring backward communities into the front rank of civilization. I have in mind a particular community where there is neither church nor school house. There was a general meeting house there a few years ago, but the new ideas expounded there by a Primitive Baptist preacher led the people to burn the building and chase the preacher out of the community. Strangers are scrutinized from behind trees and outhouses, and recently one of its own citizens was ambushed and shot after being suspected of having reported a neighbor's still.

Neither Corsican vendettas nor Kentucky feuds surpass the spirit of vengeance exhibited in some of the Tennessee mountain communities. A recent feud was supposedly settled when a young man of one group attacked the wife of a man from another group. Shooting, killing, and fighting are more than common. While waiting for a bus on the most prominent street of our town, I was talking with a deputy sheriff. As soon as I had gone, this man turned, walked half a block, and shot another deputy through the coat-tail. On another occasion, a young man walked into our pool room, shot our sheriff's right arm off, and then shot him through the heart. Within an hour the deputy had sent a bullet through the heart of the young slayer. I conducted both funerals the same day. But the federal government had to station a machine gun and men here so that we could conduct the services.

"The poor whites of the mountains" is an expression often heard, and while poverty is often seen at its worst among the mountaineers the greatest poverty in a large number of cases is the poverty of ideals. Sanitation needs to be taught. Food is improperly prepared and skin diseases are common. The standard of living in general is very low; the possibilities, however, are great. Many of the mountaineers are of the finest English, Scotch-Irish, or Swiss extraction. Those of this group are eager to make good. On Easter Day a converted moonshiner and his oldest son walked a total of sixteen miles to be present at our village church at Tracy City to receive the Blessed Sacrament of the Altar and to present their mite boxes. While writing this article I have classes at five communities waiting for Holy Baptism, and community after community requesting me for the services of our Church. It is impossible to reach some of these communities by automobile. On one occasion Dr. W. Haskell DuBose and Professor Long of the University of the South at Sewanee accompanied me on a twenty-mile hike to one of the coves, where we made plans for the first Christmas tree that community had ever seen. We were directed on this trip by one of my Boy Scouts, and at one point had to ford a creek with the water more than knee deep.

I have found that the effective method in this type of work is in making contacts. This is done in innumerable ways. For example, work with Boy Scouts and their parents, sick calls, funerals, stereopticon lectures, fraternal orders, bush-arbor meetings, hunting trips with men, hikes with boys of other communities, daily vacation Bible and craft schools, the various organizations of the local church, the Emerald-Hodgson Memorial Hospital at Sewanee, work at the county jail, the Red Cross Chapter, sermons and articles in the local county papers, the use of bulletin boards, distribution of literature, instruction classes, and special services for shut-ins. If one really has a passion for Christian service, making proper contacts will present no difficulty.

But some will ask: "What of the results of all this work; is

it really worth while?" In answer, let it suffice to relate a few instances of definite results:

After finding a widow and her four children washing clothes for a living, we secured a position for the mother in one of our Church boarding schools. Result: The son and two daughters are now in school, and the third daughter is in a Nashville hospital, in training to become a nurse. They are all making good. Is it worth while?

A mother was asked to permit her illegitimate son to attend our Church school. He became increasingly interested and was finally baptized and confirmed. We later sent him to one of our Church boarding schools where he is now one of the best liked boys on the campus. Is it worth while?

A similar case is one where we got hold of a boy through Scouting. He has been baptized and confirmed, and is now making good in high school. And this while his father continues a drunkard, and often runs the boy's mother away from home with threats to kill her.

I could give the names of scores of young people from this locality who, when given the opportunity, have made good in life. One is a prominent judge at Nashville, another is a banker there, while a third is a vestryman of one of our churches in the same city. Among others is a trained nurse, now in North Carolina; a minister at Memphis who last year received his D.D. from Sewanee; an organist at one of the largest churches in St. Louis; school teacher; music teachers; superintendents of education, etc., etc. One of our young men is now in training for Holy Orders, and a young woman of our congregation has volunteered for work as a foreign missionary. A number of our young people are now in various universities preparing for definite vocations. The contributions made by these mountain people have blessed the common good of our contemporary life, and they will yet give great leaders for our civilization. Is it worth while?

### Wine in the Scriptures

**H**ERE is the wine question, told in a few words:

1. Christ made wine. *See St. John 2: 1-11, and 4: 46.*
2. Christ drank wine. *See St. Matt. 11: 17-19, St. Luke 7: 33-34.*

3. In instituting the Eucharist or Lord's Supper, Christ made use of wine, calling it as the Jews were wont to do, at their Paschal festival, "the fruit of the vine." *See St. Matt. 26: 29, St. Mark 14: 25, and St. Luke 22: 18. See also the Mishna, or Oral Law of the Jews, Part I, Chap. vi, on Benedictions: "How do they bless the fruits? . . . For wine they say, 'Thou who createst the fruit of the vine.'*

4. Christ intended this ordinance to be a perpetual memorial of His death and His atoning sacrifice. *See I Cor. 11: 25, 26.*

5. This phrase, "fruit of the vine," denotes, as does the word wine, a drink simply exhilarating, unless used to excess; in which case it becomes intoxicating. *See I Cor. 11: 21—"and another is drunken." See also Ps. 104: 15.*

6. That the Jews understood by the word wine, a drink, which, when freely used, would cause drunkenness, is evident from the fact mentioned by Christ, respecting Himself, *viz.*: that for His drinking it, they charged Him with being a wine bibber. *See St. Luke 7: 35.*

7. That the wine used at the Paschal feast was capable of producing intoxication, if taken too freely, is evident also, from the restriction placed upon the use of it. *See the Mishna, Ch. X, Sec. 7; the obvious reason for the restriction being the one mentioned by those eminent Jewish annotators on the Oral Law, Bartenora and Maimonides, *viz.*: lest the person drinking should become intoxicated.*

8. The above statements are most abundantly confirmed by those eminent fathers of the Church—SS. Clement of Alexandria, Cyprian, Chrysostom, and Augustine.

9. The different effects of wine mentioned in Scripture can all be accounted for by the temperate and the intemperate use of it; and they have an apt illustration in what is said in the Book of Proverbs, respecting the eating of honey—"My son, eat thou honey, because it is good." Chap. 24: 13. "It is not good to eat much honey." Chap. 25: 27.

—From *The Living Church* of April 7, 1883.

## Food Habits in Classic Times

By Major L. Younce, Ph.D.

Professor of History and Political Science, Marquette University

THE GREEKS had no knives and forks, but helped themselves with their fingers, which according to the ancient saying "were made first." Their spoons, however, did have a hook at the end of the handle, not to pry bottles open with, for they appear to have had none, but to pick fish from the shell. In the interests of expeditious justice to the *pièce de résistance* the guests would sometimes lie flat on their couches, like huntsmen stalking their prey, instead of propped on their elbow.

At a typical dinner party, first would come sweetmeats, cakes, lettuce or pungent herbs, oysters, and thrushes. These were followed by sleek eels done crisp and brown, or some other such delicacy fresh from the fish market. These Mediterranean peoples would not do without a fish course. As the Eastern proverb has it: "It is only the Arabs of the desert that affect to despise fish." Then came sausages, poultry, pork including pig's haslet and chine, feet and snout, calf's pluck, kid's head, small hams, and so on and so forth, finishing the first round. With the second course came honey, cheese cakes, fresh and preserved fruits, and confectionery. No wonder Apicius, the celebrated later Roman epicure, also famous professional parasite or diner-out (early professional model, some claim, of the guest speaker and toastmaster)—no wonder Apicius invented a specific to be taken after heavy dinners, against indigestion. It was made up of salt, pepper, ginger, thyme, celery, rocket, and aniseed, with lamoni, wild marjoram, holy thistle, spikenard, parsley, and hyssop. They who could digest and retain the remedy need not be afraid of any dinner!

Some of these old Greeks were astonishing toppers. At Agathon's famous entertainment it is related that Alcibiades and Socrates each drained at a single draught a cup that held two quarts. Perhaps this gives us some light on the latter's domestic difficulties with the good Xantippe! At a funeral feast given by Alexander the Great a certain Promachus won the wreath in the drinking bout by a close margin, imbibing, 'tis said, a couple of gallons to do it, but dying three days afterward and therefore winning some more wreaths he was not conscious of wearing.

The Romans present great originality in culinary preparation and catering (not to mention coarser and more astonishing entertainment, which we shall not go into). One famous Roman dinner party presented in one course a great tray, the chief ornament of which was a bronze donkey, whose baskets were filled with olives, and on whose back rode a silver silenus, whose pores exuded a sauce that fell on the breast of roast young pig beneath. Sausages on silver gridirons, with Syrian plums and pomegranate seeds beneath them to simulate fire; and dishes, also of silver, containing various vegetables, shellfish, snails, and a reptile or two, formed other delicacies of this course. But the feature of the first course was the carved figure of a brooding hen, brought in on a separate small tray. The eggs taken from beneath her were offered to the guests, who found the apparent eggs made of dough, on breaking which with their spoons, a fat beccafico or garden warbler was seen lying in the pepper-seasoned yolk, and strongly tempting the beholder to eat. Therewith, mulsum, the scientific mixture of Hymettian honey and Falernian wine, was copiously drunk to aid digestion, and witch (and other) stories told between the courses, among which courses for example a vast swine succeeded to a wild boar stuffed with little sausages. Finally there was a loud and ominous rumbling in the ceiling as of thunder, then it rent from end to end, and a great silver hoop, on which were various presents—ointment bottles of silver and alabaster, silver garlands with beautifully chiselled leaves, and circlets and other trifles—descended to the table. After dessert the party rose, to meet again in the brilliant salon, the intervening moments being spent in social conversation in the bath and in sauntering along the colonnades. The debauch that gradually develops does not interest us. Such was ease among the Romans.

## The Glasgow Cathedral

By Forbes Robertson

KINNSFOLK IN SCOTLAND (near and dear they are, and of "the Gentle Persuasion" or Scots Episcopal Kirk) sent lately a copy of the historical supplement published by the *Glasgow Herald* to mark its 150th anniversary.

\* \* \*

Among the illustrations there is a fine picture showing "the ancient Cathedral of Glasgow as it stands in our day—the greatest of the 'things that remain.'"

\* \* \*

The site on which the Cathedral Church of St. Kentigern's stands is one which legend claims to be the first in Scotland set apart for Christian worship and burial by consecration and blessing with hands apostolical and episcopal; and this at a time when Iona was unknown, when all there was to Edinburgh may or may not have been the Castrum Puellarum, the Castle of the Maidens, where the Pictish kings kept their daughters until they could marry them off; and when there was not even a solitary devotee of the Royal and Ancient Game to share with sea fowl the solitary wilderness which later saw the town of St. Andrew's arise.

\* \* \*

All Glaswegians irrespective of kirk connections hold the legend to be born of fact (let him that doubteth be damned); for St. Ninian even before he built Candida Casa on the site of Whithorn arrived on that of Glasgow, and on the little hill beside the Molendinar Burn he built a cell, setting apart in due form the ground as sacred to Christian worship and burial.

\* \* \*

Tribal warfare and apostasy among the converts made by St. Ninian led to his connection with the place being all but entirely forgotten. Two centuries later St. Kentigern (commonly called Mungo) built a little church of wattles and re-established Christian worship on the hill beside the Molendinar Burn. To this church St. Columba and his brethren came on pilgrimage from Iona, "singing hymns in honor of the Apostle of Strathclyde," St. Ninian. It was on this visit to St. Kentigern that St. Columba presented him with the "simple crook of wood" which is said to have been preserved in the Church of St. Wilfred's at Ripon down to as late as the fifteenth century.

\* \* \*

According to the Aberdeen Breviary, St. Kentigern lived to advanced age. The Breviary states that at the time of his death he had reached 185 years, which, if true, is a tribute to the healthful nature of the climate which prevails in the Glasgow district. His brethren buried him beneath the altar of his wattle church, and even today the spot is a place of pilgrimage, and not all the pilgrims are sightseeing tourists who have just so many minutes to see the Cathedral before hastening to Edinburgh or some other place of comparatively recent origin.

\* \* \*

Above and around the tomb of St. Kentigern the Hie Kirk of Glasgow arose slowly through the years and centuries; and in the Laich Kirk, miscalled in modern times a crypt, the chapel and shrine of St. Kentigern were among the more sacred parts of the church. The chapel still remains with traces of the shrine.

\* \* \*

In spite of the clamor of Genevan Reformers like Andrew Melville who urged the demolition of the Hie Kirk as a "monument of idolatry, whither superstitious people resorted to do their devotions, and which by reason of its huge vastness was unsuited for the stern simplicity of orthodox rites," the citizens stubbornly protected their Hie Kirk from sharing the fate of many a beautiful church elsewhere in Scotland. In external appearance it is the same as it was before the Reformation, a distinction it shares with the Cathedral of St. Magnus at Kirkwall in the Orkneys.

## Books of the Day

Rev. William H. Dunphy  
Editor

THE DEVELOPMENT OF MODERN CATHOLICISM. By the Rev. Wilfrid L. Knox and the Rev. A. R. Vidler. With Introduction by the Rev. Frank Gavin, Th.D. Milwaukee: Morehouse, 1933. \$2.25. Pp. xxi, 320.

AS A HISTORY of the gradual leavening of Anglo-Catholicism with "Liberalism," and as an account of other tendencies at work in the English Church, this book is an invaluable contribution to Anglican theological literature. The superseding of the rigorous, at times obscurantist, theology of the Tractarians, by views better able to be reconciled with the advance of modern scientific and religious thought, is clearly traced through the *Lux Mundi* discussions, the Kikyu controversy, *Essays Catholic and Critical*, and the emergence of the "Cambridge School" of Liberal Catholicism. The analysis of such works as Will Spens' *Belief and Practice*, Thornton's *The Incarnate Lord*, and A. E. Taylor's *The Faith of a Moralist*, is in itself worth the price of the book.

There is so much that is splendid in this volume that it is painful to be obliged to point out some serious, even vital, defects. In the first place, in the course of restating Catholic doctrine in more modern terms, the writers at times "pour the baby out with the bath," and jettison vital elements of Christian truth. In the second place, their conception of modern Catholicism is far too narrow. One receives the impression that about the only really intelligent, up to date Catholic thought is that which emanates from the right little, tight little isle, and more particularly from the banks of reedy Cam. No American theologian is referred to by the authors except DuBose, the very valuable *Summa* of the late Francis J. Hall being passed over by them in silence. The *Essays in Order* are not mentioned. The authors seem entirely unacquainted with the tremendous contributions of the modern Russian theologians. Yet all of these should be considered in any attempt to deal with modern Catholicism. Such a book as Florensky's *Stolp i Utverzhdenie Istini*, for instance, exhibits a richer knowledge of modern thought united to a profounder grasp upon the Faith than any English theologian I know of.

The argument from "religious experience"—used in a loose, indefinite sense—is onesidedly stressed at the expense of that appeal to history, which has been the strength of Anglican scholarship for centuries. This argument needs searching scrutiny. In what sense can "religious experience" be said to prove the doctrine of the Eucharistic Sacrifice, or the Second Coming of Christ, or the Resurrection of the body and the life everlasting? Obviously, it alone cannot prove the truth of the Virgin Birth of Christ, which perhaps is one reason why the authors are quite content to see this belief denied or explained away. Nor does it prove even the Resurrection of Christ as an historic, objective fact, which is therefore treated as of "secondary" importance (p. 211). The primary doctrine of Christianity, the very foundation of the Christian religion, a matter of secondary importance! Other important truths are dealt with in similar jejune and superficial fashion. In fact, we have here, apparently, an Anglican version of Tyrrell-Loisy Modernism, a Modernism favorable to ritualism and sacramentalism but gravely defective in more fundamental matters. The nebulous conception of authority here presented leaves the door open to deny everything taught by the Church and indeed by our Lord Himself, on the plea that it is not essential to Catholic spiritual experience. One would think that the Church's Creed, accepted in its *historic* sense, was the irreducible minimum necessary for the full-orbed experience and life which she offers. But then, according to these authors (taking their theology from John Inglesant), "absolute truth is not revealed." Christians had hitherto supposed that Jesus Christ is the Word, *i.e.*, Absolute Truth, Incarnate. Whittle down the Gospel into relative truth and it ceases to be the Gospel. Its claim to be the

absolute truth of God is the very core of Christianity. It will be a sad day for Anglo-Catholicism when it has nothing better to offer than the pro-Roman obscurantism of one wing, and the modernist pseudo-Catholicity of the other. In general these writers raise the right questions but give the wrong answers. It is no slight distinction to have raised the right questions.

W. H. D.

BOOKS are suspect when their authors seem desirous of promoting sales by prefacing their pages with "profits, if any, go to . . ." (fill in any worthy object). *E. 2*, mainly by H. A. Wilson (W. Knott & Son, Ltd., London, \$1.40), was one of these, and it escapes censure by sheer merit. It is a series of reprints from the monthly parish magazine of St. Augustine's, Haggerston, E. 2., London (whence the title). It is militantly Catholic, even skirting the swamp of ornate sentimentalism at times; it is doctrinal, with the simple definiteness which so often is to be found in "poor" parishes; it is full of local allusions as befits a parish paper; and in spite of or because of all this it gives a delightful picture (augmented by illustrations) of life and work in a Cockney Catholic parish. If you want to see how one clergy house produces an interesting parish paper, buy *E. 2*, and go and do likewise; if you want to show an imaginative friend the strength and power of an uncompromising Catholic work of the sort in which England excels and we seem slow to produce in America, give him a copy of *E. 2*. Finally, if you want a book on the results of the Oxford Movement much more vivid and alive than the most scholarly tome in print, you can still buy *E. 2*, and add your mite to the "profits for St. Augustine's." And after you have done so, you may not like it: it is that kind of a book. W. F. L.

Two SAINTS: ST. BERNARD AND ST. FRANCIS. By G. G. Coulton. Macmillan, 1932. Pp. 121. \$1.00.

THESE CHAPTERS are reprinted (with the omission of most of the footnotes and the addition of 10 illustrations) from Dr. Coulton's *Five Centuries of Religion*. The anti-Roman Catholic polemic, which makes so much of the longer work rather tedious reading, is almost entirely absent from these particular chapters and their reprinting in this convenient form was a very happy idea.

## HYMN

(Psalm 16)

O LOVING GOD, thou art my God,  
I have no good like Thee,  
In Thee I trust, in Thee alone  
My confidence shall be.

All my delight is on the saints  
Of earth and heaven above,  
Whose excellence in virtue is  
The radiance of Thy love.

My portion is the Lord Himself,  
He will maintain my lot,  
He is my goodly heritage  
Whatever I have not.

O loving Lord, Thy love bestows  
My ever-growing store  
Of pleasures which at Thy right hand  
Shall last forevermore.

In sorrow I can still rejoice,  
My joy with pain can cope,  
And when my earthly days are o'er  
My flesh shall rest in hope.

Thou wilt not leave my soul in gloom  
For thou hast promised me  
That where Thou art, Thou Lord of light,  
There shall Thy servant be.

FREDERICK P. SWEZEEY.



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### St. Michael and All Angels

READ St. Matthew 18:10.

OUR LORD speaks as one who loves children and believes in angels. Many Christians believe as did pious Jews in our Lord's day, that each soul has a guardian angel appointed by our heavenly Father to care for it. It is a comforting thought, but we cannot infer its truth from this saying of Christ. The most we can build upon it is that the angels of God are concerned about what happens on earth to His little ones. But whatever be true as to this, it is certainly not true, as we used to be taught in sentimental hymns, that we may look forward to becoming angels. There is no shadow of warrant for any such belief. They belong to a different order of being from ourselves. We are God's human children, and though, as St. Paul declares, we shall be changed when this corruptible has put on incorruption and this mortal immortality, we shall still be essentially human and not angelic. This the Church implies in the Michaelmas collect, "O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order." Angels and men are both included in the wonderful order of God's creation, but are not to be confused or mingled, nor does one pass from one state of being to the other.

We do, however, share some of the work and the privileges of the angelic body in that we may serve God, and, what is still more glorious, may adore Him. Thus at the altar in our highest act of praise we laud and magnify His glorious Name, "with angels and archangels and with all the company of heaven." We have a still brighter and more inspiring destiny in common with them because "we shall see His face" even as they do. That is the end of our creation, the final purpose toward which all the discipline of the Christian life and all the wonderful ministries ordained by God are leading us. So great is this thought that the imagination is staggered by it and language fails to encompass it. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for those who love Him." Yet, although we feel ourselves inadequate either to express or define this hope, it enriches life and sustains the soul. So indeed does the thought of angels which our Lord here expresses. If we thought of ourselves as the only beings in all creation who can know, obey, and worship God, our insignificant and rebellious race on this tiny fragment of star stuff in the universe of appalling vastness would be pitifully lonely. But if we think of the host of heaven encompassing and protecting us by God's command, and ordering life, it has a color and a security deeply satisfying and comforting.

"Take heed," our Lord says. He often says it. He desires that we shall be filled with inspiring hope and upheld by divine promises, but He also desires that we shall not fail to understand the responsibilities that go with these blessings. The angels who behold the face of our Father are angels of love and mercy, because they are His ministers, who is All Love and All Mercy. But they are also ministers of His righteousness. Our Lord seems to see them shrinking back in horror and dismay from the spectacle of cruelty, unkindness, and neglect toward God's little ones. Such deeds have no place in God's heaven and should have no place in God's earth. Let us meditate upon the comfort and the warning, and then again upon the illimitable hope contained in this saying of our Lord.

No deed of cruelty and unkindness to His little ones goes unmarked by His angels, nor let us believe does any deed of love and mercy.

O God, whose wisdom has set us in a universe of wonderful order and whose angels do Thy will both in heaven and on earth, give us grace not only to pray but to labor that Thy will may be done on earth as it is in heaven.



## Churchwomen Today

Ada Loaring-Clark, Editor

IT IS A LIBERAL EDUCATION in Church social service affairs to learn of the work of the Episcopal City Mission Society in New York, which was established more than a hundred years ago to "carry the Word of God and the comfort of the Saviour" to those not being reached by regular parish churches. With the passage of time, chapels have become self-supporting parishes until an aggregate attendance of 85,826 worshippers is reported for last year. The importance of the work of the chaplains in chapels, thirty-four hospitals, nine asylums and homes, seventeen prisons and reformatories, four convalescent and fresh air centers, and at Potter's Field, Hart Island, Ellis Island, and in the Court of Family Relations cannot be overestimated; but we women are especially interested in what the fifty-three full time and seven part time workers, the staff of fresh air camps, and other women are doing.

No cessation comes to their labors. It is an all day, all the year round job, and its phases and interests are many. We run the gamut of the whole of human emotion as we learn of the problems confronting those so ready to help. An ever increasing stream of stricken people passes through the social service office of Mrs. Muriel Lenton and her staff. It is not only the poor but also Church members of the professional and executive classes who come for help. They are at the end of their resources! Meals reduced to a minimum and homes changed again and again, always for cheaper ones. Clothes and shoes wear out with no money to replenish. Undernourished children need nursing and hospital care; and we have the work of the convalescent home to meet the need. To assist in maintaining home and family a worker is kept at the Family Court, where many maladjustments come to light. This worker has brought about many "happy endings" and re-established families. Mrs. Lenton believes that "it is of the utmost importance that courage and morale should not be further strained."

WITH SPLENDID INSIGHT this feature of City Missions has bolstered up morale against the pressing fear of failure by paying wages instead of giving charity. It has further provided a safeguard against the utter breakdown of spirit and self-respect for hundreds of unemployed women, who have given of the labor of their hands. The effect of this self-reliance has been electrifying. Discarded articles, clothing, shoes, and furniture are daily being utilized to help both men and women to take a new lease on life.

AT ST. BARNABAS' HOUSE, under the direction of Miss Edna Chambers and her force many a woman has regained her hope. During the past year 2,427 women and children were sheltered under its roof, 50,615 being cared for in one day, and 168,860 meals were served. In the process of giving shelter many families have been rebuilt through temporarily relieving the husband of worry over the welfare of his loved ones.

The children of the lower East Side are kept normal and clean minded by wholesome recreation and educational pursuits at God's Providence House. Herbert Miller is the director of many workers as well as of much work and play. Crafts, club work, athletics, dramatics, and movies keep the youngsters busy and happy. Convalescent homes, fresh air camps, Daily Vacation Bible schools are all making their contribution to the upbuilding of youthful lives.

Miss Alice Palmer and her associates work untiringly at Ellis Island in their effort to supply spiritual comfort to many dejected women, particularly to those who are outbound and facing many of life's major problems.

# NEWS OF THE CHURCH

## Church Needs Larger Diocesan Payments

Work Maintenance on Present Basis of Minimum Operations Requires 25% Increase, Says Franklin

**N**EW YORK—Maintenance of existing Church work on the present basis of minimum operations and reduced salaries will require in 1934 an increase in payments from the dioceses to the National Council of about 25 per cent over the pledges made for 1933, according to Lewis B. Franklin, treasurer. He made this report to the Department of Finance of the National Council at its meeting here September 21st.

Reserves of old balances and unused legacies have been exhausted, interest on trust funds and bank balances is less, individual gifts are smaller, and these decreases can only be made up by increased pledges from the dioceses.

Preliminary consideration was given by the department to the appropriations for 1934, but all action in this respect was in the way of recommendations to the National Council and its several departments at meetings October 10th and 11th.

The department was cheered by news of definite efforts being made in a number of dioceses to bring about a measure of recovery in giving for the missionary enterprise.

## Northern Indiana Dean Retires; Active 53 Years

**MISHAWAKA, IND.**—Less than a week after his 25th anniversary celebration as rector of St. Paul's Pro-Cathedral, the Very Rev. L. C. Rogers presented his resignation September 20th as dean at a meeting of the vestry.

Bishop Gray, of Northern Indiana, will have charge of the parish temporarily.

Dean Rogers retires after 53 years of activity in the ministry. He became dean-emeritus.

## Iowa Bishop, Field Department Members Plan Diocesan Meetings

**DAVENPORT, IOWA**—The Bishop of Iowa and members of the field department are making a tour of the diocese commencing October 1st.

## California Group Buys 10,000 Meals for Needy

**SAN FRANCISCO**—Ten thousand meal tickets were furnished during the past two years to unemployed business women through funds raised by the Daughters of the King of the diocese of California.



CHURCH OF THE EPIPHANY,  
Santo Domingo City, Dominican Republic.

## Dominican Republic Parish Constructs New Church

Large Edifice Erected to Replace One Destroyed by Hurricane

**SANTO DOMINGO CITY, DOMINICAN REPUBLIC**—A fine new building has been erected by the parish of the Church of the Epiphany to replace the church building destroyed in the hurricane of 1930. The rectory, which is adjacent, was purchased last winter.

The Rev. Dr. Victor Dowdell, dean of St. Michael's Seminary of Puerto Rico, is in charge.

As this is the only church in the city where English services are held, many British and American non-Churchmen attend. The "foreign colony" has made subscriptions for all current expenses.

## Diocese of Newark Gains 199 Communicants in 1932

**ORANGE, N. J.**—Statistics for the diocese of Newark covering the year 1932 being now available in the current diocesan journal, a comparison with the figures for the previous year shows the 77,598 baptized persons are 3,081 less in number than before, but a gain of 199 is indicated in the 54,599 communicants reported. Parallel with this is a loss of 100 in baptisms, which numbered 1,821, and an increase of 86 in confirmations, of which there were 2,128.

## Two New Church Buildings Erected in North Dakota

**FARGO, N. D.**—The opening services at two new chapel-halls which have been erected this summer at Enderlin and Ellendale will be conducted by Bishop Bartlett October 1st. The Rev. John Richardson, rector of St. George's Church, Bismarck, conducted a mission at Enderlin the week of September 10th to 17th.

## Philadelphia Prepares For Catholic Congress

Service and Sermon of Presiding Bishop Will be Broadcast Over Nation-wide Network

**P**HILADELPHIA—Plans for the American commemoration by the Catholic Congress of the centenary of the Oxford Movement here from October 22d to October 26th, inclusive, are being rapidly completed by the local committees of clergy and laity in charge of the arrangements, the respective chairmen of which are the Rev. Franklin Joiner and Clinton Rogers Woodruff.

Every effort is being made by the clergy and laymen in charge of the many details to make the anniversary a memorable one, and to extend to the members of the Congress, visiting bishops, clergy, and laity, and all others who will attend the commemoration and participate in the Congress sessions, the welcome and hospitality which the diocese ever gives to Churchmen. It is impossible at this time to give an estimate of the number of persons who will be in the diocese in connection with the Congress other than to note that those in charge of the arrangements believe it will be the most largely attended session ever held by the Congress.

### BISHOP IVINS TO PRESIDE

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, will be the honorary president of the Congress, and will deliver the address of welcome at the opening session. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, will preside at the sessions of the Congress. Speakers will include more than a score of leading bishops and other clergy.

The chief religious feature of the commemoration will be the Congress Mass at 11 A.M., October 24th. This service will be held in the immense auditorium of the municipal convention hall, in 34th street, below Spruce. The hall has a seating capacity of 13,500. The Rev. George W. Atkinson, rector of St. James' Church, Washington, D. C., will be the celebrant. The Rev. William O. Baker, rector of Christ Church, New Haven, Conn., will be deacon, and the Rev. Edmund Sills, rector of St. Peter's Church, Westchester avenue, New York City, will serve as sub-deacon.

### SERVICE TO BE BROADCAST

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will be the preacher. Amplifiers will enable the services to be heard in every part of the auditorium and arrangements have been completed for the entire service and sermon to be broadcast over a nation-wide hookup.

*(Continued on next page)*

## Arizona Convocation Hears Bishop Gooden

Bishop Mitchell Dedicates New Chapel at St. Luke's in the Mountains; Encourages Workers

**P**RESCOTT, ARIZ.—The Rt. Rev. R. B. Gooden, D.D., Suffragan Bishop of Los Angeles, was the principal speaker at the special meetings of the annual convocation of the missionary district of Arizona. The convocation met over the Labor Day week-end at the new Church conference center here.

Among the new clergy are the Rev. B. Leo de Maré, and the Rev. Edgar Wilcock, recently from General Theological Seminary, who are assisting in the Mission of Salome under the guidance of the Rev. Edmund T. Simpson.

Bishop Mitchell, in his address to the convocation, dealt with clergy stipends, arrears, confirmations, the Oxford Movement, and the Groups.

Realizing the odds under which the district is laboring, the Bishop of Arizona urged the workers to "go forward."

During the convocation, a new chapel which has been built at St. Luke's in the Mountains, Prescott, for services for the patients, was dedicated by Bishop Mitchell as "The Chapel of the Beloved Physician."

## Philadelphia Prepares for Catholic Congress Sessions

(Continued from page 547)

### SPECIAL TRAINS

In order to accommodate the large number of Church people who are coming from other dioceses of the Church, arrangements have been made with the Pennsylvania Railroad to run special trains from New York and Washington, where visitors from more remote points will board the special trains, and en route to Philadelphia these special trains will make stops to pick up passengers from the intervening points. The special trains will discharge the passengers at the new 30th Street Station of the Pennsylvania Railroad, which is within easy walking distance of the convention hall. The railroad has arranged for reduced rates on these special trains. The return trip of the special trains will be made following the night session of the Congress.

Special arrangements have been made also for the children of the Church to be present at the Eucharist. The Philadelphia board of education has agreed to excuse all Church children from attendance at school on that day. There will be a children's procession at 10:30 o'clock. The Commercial Museum authorities have set aside that building for the use of the children. They will assemble prior to the hour of their processional and will proceed to the convention hall auditorium, where seats will be reserved for them.

### Two Important Events Draw Church's Prayers

NEW YORK—Two important approaching events draw the attention and the prayers of all our Church people. They are:

The National Council's regular October meeting on the 11th and 12th, at Church Missions House here, the first meeting since the Presiding Bishop's return from the Orient.

The House of Bishops' annual meeting November 7th to 9th, in Davenport, Iowa. In 1928 it was decided to hold a meeting of the House in each year when General Convention was not assembled.

### 1,000 TO BE IN PROCESSION

Approximately 1,000 are expected to be in the main processional of choir, acolyte guilds, clergy, and officiants at the Mass. These will vest in the rear lower part of the convention hall under the stage, and leaving the building at this point, will proceed along the broad concourse to the north of the building and enter the auditorium from the 34th street entrance.

Clergy participating in the procession will include members of the Order of the Holy Cross, the Cowley Fathers, and the Order of St. Francis. Approximately 300 voices will comprise the choir, and among them will be the choirs of St. Mark's, Philadelphia; St. James', Philadelphia; St. Clement's, Philadelphia; St. Luke's, Germantown; St. Martin-in-the-Fields, Chestnut Hill; St. Paul's, Chestnut Hill; St. Timothy's, Roxborough, and St. Alban's, Olney.

### CANON DOUGLAS TO DIRECT MUSIC

The combined choirs and the music of the Eucharist will be under the personal direction of Canon C. W. Douglas, assisted by H. William Hawke, organist and choirmaster of St. Mark's, Philadelphia, and Henry S. Fry, organist and choirmaster of St. Clement's, Philadelphia.

The music of the Mass will be Canon Douglas' setting of *Missa Marialis*. The motet will be "Confirm Hoc Deus" (Establish the Thing, O God), by William Byrd. The processional hymn will be "I Bind Unto Myself Today the Strong Name of the Trinity," the authorship of which is attributed to St. Patrick and is reputed to have been composed by him when he started out to preach to the heathen, and which is generally referred to as St. Patrick's Breast Plate Hymn. It is No. 525 in the New Hymnal. Other hymns which will be sung are "Come Thou Holy Spirit, Come," No. 196 in the New Hymnal, and "For All Thy Saints," No. 295 in the New Hymnal.

### SPECIAL ALTAR PLANNED

Frank R. Watson, architect and a member of the Church Building Commission, is now completing the plans for transforming the stage into a sanctuary and choir. A special altar with dossals and riddels, set up on three steps, will be erected and furnished with a hanging crucifix and tall

polychromed candles. On the gospel side of the altar there will be thrones for the Presiding Bishop and for the Bishop of Milwaukee, who will pontificate. On the epistle side of the altar there will be a throne for the Bishop of Pennsylvania. Other bishops and attendants will be seated outside the rood screen, and the choirs will be massed on either side of the stage.

### CONGRESS DINNER AT HOTEL

Another special event of the commemoration will be the Congress dinner. This will be given at 7 o'clock October 25th in the ball room of the Bellevue-Stratford Hotel. The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, will be toastmaster. Speakers will include the Hon. J. Hampton Moore, mayor of Philadelphia; the Rev. Bernard Iddings Bell, D.D., former warden of St. Stephen's College, and Prof. Will Spens, vice chancellor of Cambridge University, England, and master of Corpus Christi College.

### LETTERS FROM PRIMATES

Professor Spens, who is internationally known as a distinguished theologian and author, is attending the Congress as the special representative of the Church of England and is bearing letters to the Congress from the Archbishop of Canterbury and the Archbishop of York and the Primus of Scotland.

All addresses at the dinner will be broadcast.

### CONGRESS SESSIONS AT HOTEL

All sessions of the Congress will be in the ball room of the Bellevue-Stratford Hotel. Headquarters of the Congress also will be established in this hotel.

The general subject of the Congress will be The Catholic Revival and the Kingdom of God. On October 22d there will be special services in many of the churches in the diocese at which visiting bishops and clergy will be the preachers. There will be a young people's meeting and tea in St. Luke's parish house, Germantown, at which the Rev. John Crocker, student chaplain at Princeton, will speak. The Congress will open officially at 8:15 P.M., October 23d, when Bishop Taitt will deliver his address of welcome. Sessions of the Congress will be held each afternoon and each night, except Wednesday night.

### BISHOPS TO SPEAK

Bishops who will be among the speakers at the Congress sessions include the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, and the Rt. Rev. William T. Manning, D.D., Bishop of New York.

Other speakers: the Rev. William A. McClenthen, D.D., rector, Calvary Church, Baltimore; the Rev. Frank Gavin, Ph.D., General Theological Seminary; the Rev. James O. S. Huntington, D.D., of the Order of the Holy Cross; the Rev. Julian D. Hamlin, D.D., rector, Church of the Advent, Boston; the Rev. William M. V. Hoffman, S.S.J.E.; Prof. Robert K. Root, Ph.D., of Princeton University, and Prof. Wilbur M. Urban, Ph.D., of Yale University.

## Bishops of Pacific Meet in Portland

### Resolutions on Missionary Work Adopted and Forwarded to National Council

**P**ORTLAND, ORE.—The first meeting of the House of Bishops of the province of the Pacific at a time other than that of the synod, was held here September 7th in St. Stephen's Pro-Cathedral.

Those present were the Bishops of Alaska, Arizona, California, Eastern Oregon, Idaho, Nevada, Olympia, Oregon, San Joaquin, Spokane, and Utah, and the Bishop Coadjutor of Sacramento.

The session opened with a celebration of the Holy Communion in St. Stephen's Pro-Cathedral. The day was spent in reviewing the appropriations made by the National Council to this province and in evaluating the mission work carried on in this large area.

#### RESOLUTIONS ADOPTED

Resolutions touching the missionary work in this province were forwarded the Presiding Bishop, the National Council, and the Commission of the General Convention on Aided Dioceses and Missionary Districts.

The meeting adjourned at 6 p.m. and was followed by a dinner at the University Club given to the House of Bishops by the Bishop of Oregon and attended by the members of the standing committee and the diocesan council of the diocese of Oregon and their wives.

## Parish House Planned For North Dakota Church

**D**ICKINSON, N. D.—Plans are being made to build a parish house at St. John's Church, Dickinson, which is the center of a large rural area and the seat of one of the state normal schools.

## New York Organization Hears Talk by Rev. J. Q. Martin, Jr.

**N**EW YORK—The first autumn meeting of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles was held September 26th at St. Mary's Church-by-the-Sea, Point Pleasant, N.J., the Rev. H. W. Frick, rector. The Rev. John Quincy Martin, Jr., rector of Calvary Church, Bayonne, N. J., was speaker.

## New Castle, Pa., Rector Observes 10th Anniversary

**N**EW CASTLE, PA.—The 10th anniversary of the rectorship of the Rev. Philip C. Pearson was commemorated September 10th by special services in Trinity Church.

### Ordered to Paint Sermon On Mount Without Christ

**D**TCHLING, ENGLAND—What he characterizes as the greatest puzzle of his career faces Frank Brangwyn, famous artist who is doing a set of four huge murals for Rockefeller Center in New York.

He has been ordered to paint a panel in the work depicting the Sermon on the Mount, leaving Christ out of the picture.

## Minnesota Clergy Hear Bishops at Conference

### Diocesan Conducts Devotional Periods At Meeting in Faribault

**M**INNEAPOLIS, MINN.—The annual conference for the clergy of the diocese of Minnesota was held in Seabury Hall, Faribault, September 22d and 23d.

The devotional periods were led by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The program of the general Church was presented by the Rt. Rev. B. T. Kemerer, D.D., of Duluth. The diocesan program was presented by the Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor, and J. Fred Quest, diocesan treasurer.

Others participating in the two-day program were the Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis, and chairman of the diocesan commission on evangelism, whose subject was Personal Evangelism Through a Diocesan Visiting Program; the Rev. W. J. Spicer, Building Morale in a Growing Mission; the Rev. Earle B. Jewell, Parish Responsibility for the Program, Diocesan and General, and the Rev. Vesper O. Ward, Looking Forward.

### Dr. Robbins Leads Conference Of Western Massachusetts Clergy

**L**ENOX, MASS.—The Rev. Howard C. Robbins, D.D., of General Theological Seminary, was the leader at the Western Massachusetts clergy conference September 14th to 16th at the Lenox School.

This is the 22d conference of clergy held by Bishop Davies. Forty clergymen attended.

A service in celebration of the centenary of the Oxford Movement was held in Trinity Church, Lenox, the evening of September 14th. The Rev. E. Clowes Chorley, D.D., was the preacher.

### No Vacation for Bishop Schmuck

**L**ARAMIE, Wyo.—There was no vacation this year for the Rt. Rev. E. N. Schmuck, D.D., Bishop of Wyoming. He had a summer of constant work. Home duties, including supervision of the redecoration and repair work on the cathedral schools; changes among the workers of the district, preaching in the cathedral, and visitations, occupied the summer months.

## Cuba Faces Greatest Crisis of History

### Church Services in Havana Continued and Schools Opened; No News From Interior

**H**AVANA—Torn by political factions, each seeking control of the government, and by continual strikes, Cuba is facing the greatest crisis in its short history as a nation.

The present government (Grau San Martin) is predicted to fall. Sugar mill properties in the interior of the island have been confiscated by strikers said to be led by communistic leaders. No such action has taken place in Havana. With the exception of spasmodic outbreaks against adherents of former President Machado, the order in Havana has been good, although more than 400 army officers were held prisoners in the National Hotel.

The Church services in Havana have been held regularly and our two schools in Havana have opened. No news from the interior has been received.

Anything might happen as the present situation is so chaotic and uncertain. A food shortage is an unpleasant possibility.

The hope is that Cuba might be able to solve quickly her own problems as intervention by the United States would create a serious condition for both Cubans and Americans living in Cuba.

## N. H. Clergy Hear Variety of Sermons

**C**ONCORD, N. H.—The clergy of New Hampshire gathered September 14th and 15th for a conference at St. Paul's School here. The Bishop had assigned texts to four of the clergy. The first sermon was to be expository, the second a sermon of consolation, the third an evangelistic sermon, and the fourth a sermon for the times. The preachers, in their respective order, were the Rev. Reynold Goodwin, the Rev. Austin Reed, the Rev. Leslie W. Hodder, and the Rev. Arthur W. Dunston.

### San Joaquin Field Department Prepares for Fall Canvass

**F**RESNO, CALIF.—The Rev. David Covell, of the National Council, will supervise the preparation of the Every Member Canvass in St. James' Cathedral, Fresno, and in St. Luke's Mission, Merced. The field department of the district has been augmented by the addition of workers from many of the parishes and missions who attend conferences with the Rev. Mr. Covell and stand ready to help in the promotion of a successful canvass this fall.

### Iowa Clergy Attend Retreat

**D**AVENPORT, IOWA—The Bishop of Iowa recently conducted a three-day retreat for the clergy of the diocese here at St. Katherine's School.

## Michigan Prepares For Fall Campaign

Field Department to Present Needs in Conference Series; Bishops Cook, Roberts, and Page to Aid

**D**ETROIT—The field department in the diocese of Michigan will present the needs of the diocese and the general Church this fall in a series of regional conferences, to be attended by the clergy, and lay men and women of all the parishes and missions in the diocese. The series opened with a conference for all Detroit churches in Trinity Church, Detroit, September 28th.

Other regional conferences will follow: Trinity Church, Alpena, October 2d; St. Paul's Church, Saginaw, October 3d; St. Paul's Church, Flint, October 4th; St. John's Church, St. Johns, October 5th; St. Andrew's Church, Ann Arbor, October 6th; St. John's Church, Royal Oak, October 9th; St. Thomas' Church, Trenton, October 11th; Grace Church, Port Huron, October 12th.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and the Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota, will visit the diocese to address the Detroit conference and the other regional conferences respectively.

### Consecration Anniversaries Observed by Eight Bishops

**N**EW YORK—Eight of our bishops were consecrated on the feast of St. Michael and All Angels: Bishop Bratton, 1903; Bishop Winchester, 1911; Bishop Fiske, 1915; Bishop Demby, 1918; Bishop Freeman, 1923; Bishop Wing, 1925; Bishop Bentley and Bishop Salinas, 1931.

Other bishops consecrated in September are: Bishop Shayler, September 11, 1919; Bishop Davenport, September 15, 1920; Bishop Francis, September 21, 1899; Bishop Ward, September 22, 1921; and Bishop Thomson, September 27, 1917.

### Oakland, Calif., Church Training Institute Opens This Month

**S**AN FRANCISCO—The Alexander Allen Memorial Training Institute opens this month at St. Paul's parish house, Oakland, where the Rev. Alexander Allen was rector for many years.

### Editor to Address Church Club

**M**ILWAUKEE—Clifford P. Morehouse, editor of *THE LIVING CHURCH*, who recently returned from England where he attended the Catholic Congress sessions, is to address the Church Club of Milwaukee at Christ Church October 10th.

The Church Club is planning a series of meetings during the year at the various parishes to acquaint the Churchmen with the work being carried on. This meeting is the first.

### Japanese Rural Parishes Fear Camps for Men and Women Together Dangerous

**T**OKYO—The Church in Japan is making more use each year of the summer conference and camp idea. Very cautiously the camp for men and women together is being tried, and where tried it is a marked success, but in rural parishes the idea of men and girls playing together is considered too modern and dangerous.

The Church in China could use more Church conferences to the great advantage of its work, but the expenses, though small in comparison with those of similar undertakings in the United States, are prohibitive for all but a few.

### St. Augustine's, Savannah, Observes 61st Anniversary

#### Parish Accomplished Much for Negro in Long History

**S**AVANNAH, GA.—St. Augustine's Church (Colored), the Ven. J. Henry Brown, vicar, observed its 61st anniversary beginning September 21st. Under the leadership of S. A. Adams and C. A. Toomer, arrangements were made to extend the affair up to and including September 25th. A pageant marked the close.

In its long history, St. Augustine's has been a contributing factor to the educational, spiritual and social life of Negroes in this community and representatives of every phase of Negro life were given a place on the week's program.

The parish was organized under the Rev. John Love in 1872 in a store in the Yamacraw section of the city and later moved to its present location. Many bishops and priests have served this congregation in the past.

Many movements having far-reaching effect on local Negro life had their inception at St. Augustine's Church. Among them were the old Urban League, Savannah Boys' Club, and the clinic for Negro tubercular sufferers.

### Rowland Hall, Utah School, Opens With Good Registration

**S**ALT LAKE CITY, UTAH—Rowland Hall, school for girls, Salt Lake City, opened another school year September 14th. The registration on the opening day exceeded the expectations of the new board of trustees and a successful school year is anticipated.

The first service of the school year, the celebration of the Holy Communion, was held in the chapel September 15th. Bishop Moulton was the celebrant.

### Puerto Rico Bishop Returns

**S**AN JUAN, PUERTO RICO—Bishop Colmore late in August returned here from the United States with Mrs. Colmore, who had been in the United States for a serious operation. Miss Ethel M. Robinson of St. Catherine's School returned with them on another term of duty.

## Dr. Bell Honorary Canon of Providence

**B**ISHOP PERRY ANNOUNCES ELECTION TO POST IN RHODE ISLAND; WILL WRITE, TEACH, AND PREACH

**N**EW YORK—The Rev. Bernard Idings Bell, D.D., for 14 years, until last July, warden of St. Stephen's College, Annandale, N. Y., and professor of Religion in Columbia University, has been elected Honorary Canon of St. John's Cathedral, Providence, R. I., according to the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island.

Dr. Bell, who will assume his new duties October 1st, will devote his entire time to writing, teaching, and preaching—half of it in Rhode Island and half where his assistance is desired, in the rest of this country and in England. He will continue to preach and lecture in the fields of religion and education in colleges and universities.

### Guild Aids New Jersey In Work With Blind

**T**RENTON, N. J.—The recently published account of coöperation between departments of the state and the diocesan board of social service in parole work should be supplemented by a report of work among the blind.

New Jersey employs several local teachers of the blind in their homes, and keeps record of these cases. Canon S. G. Welles of the diocesan board obtains the names and turns them over to the Flower Guild, a diocesan body which aids his work. The members of this guild visit the blind, hold parties for them in the parish halls of local churches, greet them at holiday seasons, supply motor transport for outings, and in other ways seek to bring joy into darkened lives. The state officials rely greatly on the help thus furnished and work closely with the Church.

### Members of Nevada Staff

#### To Attend Two Retreats

**R**ENO, NEV.—Two retreats are being planned for the members of the staff of the missionary district of Nevada. Except for the annual quiet hours preceding convocation, this is the first time retreats have been held in the district, so far as records show. The first retreat will be held October 4th and 5th for the women members of the staff, and will be conducted by the Bishop of Nevada. The second retreat on the 11th and 12th of October will be for clergy only. Both are to be held at St. Philip's-in-the-Desert, Hawthorne.

### St. Luke's Church, Milwaukee, Observes 60th Anniversary

**M**ILWAUKEE—St. Luke's Church, Milwaukee, the Rev. Russell E. Harding, rector, celebrated its 60th anniversary on September 24th, with the Bishop, the Rt. Rev. B. F. P. Ivins, D.D., as the celebrant and preacher at the late service.

# Assyrian Massacre

## Reports Appalling

Patriarch, Mar Shimon, and Priest of Episcopal Church, Missionary, Forced Into Exile

BY THE REV. W. C. EMHARDT, S.T.D.

**N**EW YORK—Reports to the National Council from Iraq are so appalling that one hesitates in assuming responsibility for their broadcast. For some time no one closely identified with the Assyrian people has been permitted to remain in Mosul. The Patriarch and his family, including Lady Surma, have been exiled and are now refugees in Cyprus. Our missionary, the Rev. John B. Panfil, was compelled to leave Mosul.

The last report is contained in a letter from the Patriarch Mar Shimon, in which he states "My Aunt (Lady Surma) tells me that Mr. Panfil who has also been deported from Mosul is at present in Baghdad where he is working very hard."

### HORRIBLE MASSACRE DETAILS

Partial details of the massacre that have reached us beggar description. In thoroughness the Arab seems to excel the Turk.

The events leading up to the massacres are these:

1. The Assyrians, after the debacle in Russia, were forced to retire to British protection in Mesopotamia (now Iraq). Here they were used as British levies to protect British interests in Iraq.

2. In 1924 an appeal was made to the League of Nations to so delimit the boundaries of Iraq that the Assyrians could return to their homes in Southern Kurdistan. This was denied.

3. In 1932 the British mandate over Iraq ended. The response to the Assyrian appeal for sufficient guarantees was limited to the appointment of an officer to effect a program of resettlement. The program suggested limited this resettlement to a small number and exacted the denial of historic extraterritorial rights of the Patriarch. This brought about an impasse.

4. Apparently with the approval of the Iraq government thousands of Assyrians began to migrate to Syria. Some arrived and were disarmed, others were massacred. The movement was viewed by the Iraqi as a hostile act.

5. The Patriarch was summoned to Baghdad and finally exiled.

6. In August the governor of the Vilayet of Mosul, who largely through the influence of Fr. Panfil exercised a restraining influence upon the hostile Iraqi, was removed. Under his successor reins were given to this hostile element. Detailed reports are limited to the village of Semel where the massacre was most thorough and revolting.

A copy of the well documented personal report of Mar Shimon to the rulers of Christian nations is before me. It is restrained and conservative, but very convincing.

This blow to the Assyrians cannot fail to stir sympathy within our Church. Interest in the Assyrians was created by the mission of the Rev. Horatio Southgate (afterwards Bishop Southgate) in 1835. Since the establishment of the Arch-



THE PATRIARCH, MAR SHIMON  
Forced into exile with family after massacre of Assyrians.

bishop of Canterbury's Mission in 1884, with an American priest as its first missionary, the Episcopal Church has cooperated in its support. For the past eight years the work has been maintained by our Church. The re-transfer of the work to the Church of England was being effected when this catastrophe befell these unfortunate people. The large schools in Mosul and the schools in 26 villages were hastily abandoned. In all likelihood our former spiritual wards are scattered and subject to ill treatment. Appeals for help come from Fr. Panfil and the Patriarch. Conditions at home make it impossible to broadcast these appeals. We can, however, commend them to the prayers of their brethren in America, and ask them to treasure the memory of their needs in the days of prosperity that seem to be dawning.

## Ashland, N. Y., Church Observes 140th Year

ASHLAND, N. Y.—Trinity Church observed the 140th anniversary of its founding September 1st, by a celebration of the Holy Communion at 8:30 A.M., and a service at 2 P.M. The Rev. John G. Duncan, rector, and the Rev. P. McD. Bleecker, retired rector, officiated.

Trinity Church was founded in the year 1793 and has in its possession an old book recording the story of the Church from that year to 1864, the first page of which was written by Philander Chase, afterwards Bishop of Ohio. The town of Ashland is honored as the birthplace of the late Bishop Tuttle, who was confirmed in Trinity Church. In addition to many historic associations and a record of service, Trinity Church was the means of founding Grace Church, Prattsville, in 1844.

Trinity Church was already old when Bishop Tuttle was a boy, and is still the center of a countryside work. The parish was organized in the house of John Tuttle at a meeting called by Philander Chase.

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## Pilgrimages Planned In Spokane Deaneries

Bishop Points to Advantages of Visits to Various Churches and Missions in District

**S**POKANE, WASH.—Pilgrimages are to be held this fall in each of the deaneries of the district under the direction of the Bishop of Spokane.

Churchmen will proceed from church to church, gathering additional Churchmen along the way, and services will be held in each church and mission.

The Bishop pointed out that the value of the pilgrimages would be in the intercessory prayers of the pilgrims, in the fellowship, and in an increased knowledge of the work and equipment in the several places visited.

### Indianapolis Canon and Wife Fatally Injured in Accident

INDIANAPOLIS, IND.—Mrs. Francis P. Keicher was fatally injured in the automobile accident September 8th that caused the death of her husband, missionary canon of All Saints' Cathedral.

Canon Keicher died September 10th and Mrs. Keicher died shortly afterward.

### Church Services Held In Every C.C.C. Camp in Nevada by Nearby Clergy

**R**ENO, NEV.—Services are being held in every C. C. C. Camp in Nevada by nearby clergy of the district. Those in charge have given a ready response to the Church's effort to do some work among these groups. The Bishop has visited most of the camps, including the one for Indians at Warm Springs, Oregon, where a number of Indians from the Nevada missions have found employment.

### Trinity College Receives Ivy Plants From England

Planted Near Chapel by Bishop During Clergy Conference

**H**ARTFORD, CONN.—Two English ivy plants, brought here and presented by Mrs. Milo Goodrich of Hartford, were blessed and planted in an interesting service at Trinity College during the recent clergy conference.

One of the plants came from Westminster Abbey, and the other from Windsor Castle. Both were planted on the north side of the North Chapel, also called the Chapel of Perfect Friendship. Bishop Acheson and President R. B. Ogilby officiated at the service.

## Diocese of Arctic Formed in Canada

**V**EN. ARCHIBALD LANG FLEMING is First Bishop; Boundary Lines Changed by Synod

**T**ORONTO—Important steps were taken by the provincial synod of Rupert's Land meeting at Winnipeg. The Archbishop of Rupert's Land had presided and Archdeacon Knowles was elected prolocutor of the lower house.

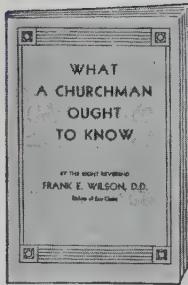
The synod created a diocese of the Arctic stretching from west to east and covering the Eskimo Missions, and elected Ven. Archibald Lang Fleming its first bishop.

The bishop-elect as archdeacon of the Arctic since 1927 has done splendid work in building up the new diocese. The northern part of the old diocese of Mackenzie River was transferred to the new diocese of the Arctic, the southern part to Athabasca, and the Bishop, the Rt. Rev. W. Geddes, was translated to the vacant diocese of Yukon.

### Severe Epidemic of Measles Takes Death Toll in Philippines

**M**ANILA—The most severe epidemic of measles in the history of the town has been raging at Bontoc and hundreds of children and babies have died from complications following.

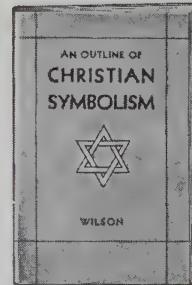
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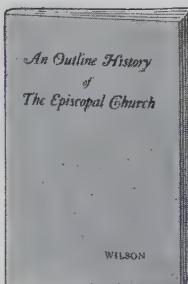
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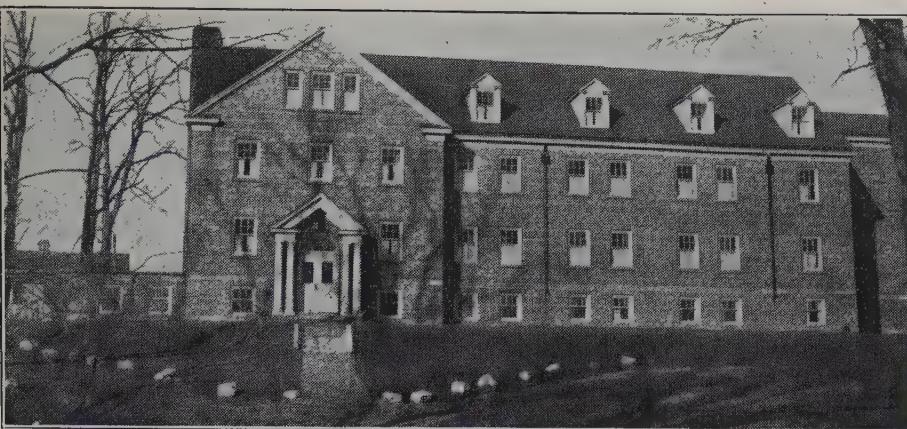
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DORMITORY AND ADMINISTRATION BUILDING, KING'S COLLEGIATE SCHOOL

## Nova Scotia School Opens for 146th Year

King's College Grew From Institution Founded in 1788; More Than 3,500 Boys Received Training

**W**INDSOR, NOVA SCOTIA—In King's Collegiate School, the oldest residential school for boys in the British Dominion overseas, the Province and the Dominion possesses an institution steeped in history. Its 146th year began September 19th.

The number of pupils who have received training at the school exceeds 3,500, and it will be readily accredited that the school has succeeded in leaving a distinct impression on the religious, academic, professional, and commercial life of Nova Scotia, the Dominion, and Newfoundland, as well as having educated many of the young men of the British West Indies and New England states.

From its inception in 1788 the school has never been blessed with wealth or endowment, so that those educated within its walls have learned to be self-reliant for their pleasures, have learned to progress by their own endeavors and have been brought up in surroundings which made for sound and hardy bodies not spoiled by pampering and indulgences.

For over 100 years its scholars have been brought up in close association with an atmosphere of learning and spirituality through its connection with King's College with whom for some years it shared its chapel services, its classrooms, its professors, and its playing fields, and this contact could not and did not fail to leave its impress on the young minds who in later years passed on to the higher studies given in the mother institution.

### UNIVERSITY GREW FROM SCHOOL

It is interesting to note in this connection that the school was formed first and out of it grew the university a year later, several of those who first entered the school comprising the classes of the new college.

Ten years ago King's College finally severed its connection with Windsor, and

its protégé the school, but it bequeathed to the latter those rich endowments which it could not take away. The school is now in full enjoyment of those beautiful rolling lands, formerly the property of the college, of that historical Hensley Memorial Chapel, and the old Convocation Hall, and its library.

The Academy at Windsor, now known as King's Collegiate School, was opened November 1, 1788, by the Rt. Rev. Charles Inglis, D.D., later consecrated the first Bishop of Nova Scotia. Most of its supporters were Loyalists who had migrated to the colony after the American War of Independence. There were 17 boys in attendance on the opening day, among whom was the future Bishop of Nova Scotia, John Inglis.

## Washington, Kans., Church Consecrated by Bishop

Two Clergy Assist in Service and Four  
Others Present

**W**ASHINGTON, KANS.—The new Grace Church was consecrated September 17th by the Bishop. The Rev. E. L. Skinner, priest in charge of St. Paul's, Marysville, and the Rev. W. Aimison Jonnard, rector of St. Paul's, Manhattan, and priest in charge of Grace Mission, assisted.

Other clergy present were: the Rev. Joseph Chillington, rector of St. John's, Abilene; the Rev. Howard Giere, deacon in charge of Grace Mission and St. Paul's, Clay Center; the Rev. Robert C. Kellerman, rector of the Church of the Covenant, Junction City; and the Very Rev. John Warren Day, dean of the cathedral.

Twenty-five members of the cathedral choir and the choirmaster drove 132 miles each way to participate in this service.

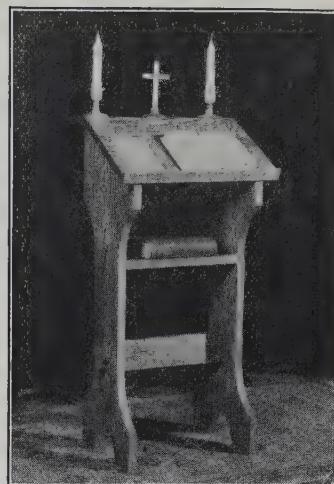
The frame building was destroyed by a tornado July 4, 1932. The new building is of stone.

### Rockford, Ill., Priest Instituted

**R**OCKFORD, ILL.—The Rev. George W. Ridgway was instituted as rector of Emmanuel Church here September 10th by the Ven. W. H. Ziegler, Archdeacon of Chicago.

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## Bishop Lauds Change In Indian Policy

Points to Leadership of Church  
in Education at South Dakota  
Convocation Address

**M**ITCHELL, S. D.—The changing policy of the government under John Collier, commissioner of Indian affairs, was discussed by Bishop Roberts in his address to the 49th annual convocation of the district of South Dakota. The convocation met September 17th to 19th in St. Mary's Church.

The Bishop expressed sympathy with the new policy and pointed out where the Church had already led the way in the educational field.

"It would seem," he said, "that the old government Indian boarding school will some day be a thing of the past. The policy now advocated is to have children attend the smaller country schools where they can be nearer home and where they will sit side by side with their white brothers and sisters. We are in sympathy with this policy as the time becomes ripe for its development. In fact we anticipated it."

"Our older children at St. Elizabeth's School have for years attended the public school at Wakpala, making the trip in the school bus each day. Our boys at Hare School attend the high school in Mission, entering into its life and playing on its athletic teams. The Crow Creek dormitory was established for the purpose of enabling Indian children to attend the public school at Ft. Thompson. I would that we had many more such dormitories. They are our greatest need in the Indian field today and are comparatively inexpensive to carry on."

DR. REINHEIMER STIRS LAITY

The convocation was inspirational, rather than legislative. Moved by the stirring addresses of the Rev. B. H. Reinheimer, D.D., of the National Council who presented the spiritual implications of the Every Member Canvass, a committee of laymen advised the clergy to present the constructive message of Christ in stabilizing a changing social and economic order rather than emphasizing financial plans or issues which do not touch the distraction of these times.

### Summer Conference for Adults Of Diocese of Texas Closes

HOUSTON, TEX.—The diocese of Texas brought to a close September 8th its summer conference for adults. This followed four camps for boys and girls at the Ciodesan Camp, Camp Allen, on Trinity Bay, 40 miles from Houston.

The camps for boys and girls have been held each summer for many years, but the adult conference is the first in seven years, and was decidedly a success. The director of the conference was the Rev. Everett H. Jones, rector of St. Paul's Church, Waco; with the Rt. Rev. Clinton S. Quin, D.D., as chaplain; Mrs. J. C. Tolman, of Houston, as hostess; Mrs. Tom C. Swope, of Houston, as registrar, and Miss Gladys Gaines, of Austin, as secretary.

### Wyatt Brown, Jr., Tells Of Work and Experiences With Eskimos in Alaska

BLUE RIDGE SUMMIT, PA.—Wyatt Brown, Jr., eldest son of the Bishop of Harrisburg, told an audience which filled the auditorium of the parish house of the Church of the Transfiguration, Blue Ridge Summit, recently, of his experiences in Alaska. He returned this summer from a year's stay with Dr. Grafton Burke at Fort Yukon, where he did everything from plowing and sawing wood to baptizing Eskimo babies, reading services, and preaching.

An offering taken up at the lecture, amounting to \$60, was sent to Dr. Burke for his work. Introductory addresses were made by Bishop Brown and by the Rev. Arthur G. W. Pfaffko, rector of the parish.

### Boise Junior College Opens for Second Year

#### Bishop Barnwell Is President of Institution

BOISE, IDAHO—The Boise Junior College, which is the outgrowth of St. Margaret's School, opened its second year September 20th. Bishop Barnwell is the president and Miss Dorothy Atkinson, Ph.D., is academic dean. The college is co-educational and now offers the first two years of college work accredited by the state university and other colleges.

New members added to the faculty this year include Herbert C. Childs, Ph.D., English; C. H. Sievers, Ph.D., Psychology and Education; Calvin Emerson, M.S., and James Pence, B.S., Chemistry; Stanton Hale, B.S., Physical Education; Miss Phyllis Wilson, B.A., Spanish.

During the summer much work has been done to enlarge lecture halls and laboratories. The dormitory of St. Margaret's Hall will be used for women students.

### San Francisco Clergy Officiate at Giant Cross

SAN FRANCISCO—The 29th annual Prayer Book Cross Service was held in Golden Gate Park September 17th at the foot of the massive stone cross consecrated by Bishop Nichols in 1904. The cross stands as a memorial to the first use of the Book of Common Prayer in this country and the first Christian service in English on the Pacific Coast, held on or about June 24, 1597, by the Rev. Francis Fletcher, priest of the Church of England and chaplain to Sir Francis Drake.

The Very Rev. J. Wilmer Gresham, dean of Grace Cathedral, opened the service for the Bishop. The lesson was read by the Rev. John Collins of St. Peter's Church, and the Creed and prayers were said by the Rev. C. J. Hulsewe, of St. Francis' Church. The address was by the Rev. Charles P. Deems of Trinity Church, San Francisco.

### Chicago Priest Observes 50th Anniversary of Ordination

LAKE FOREST, ILL.—The Rev. John Herbert Edwards, dean of the Chicago north deanery, president of the standing committee of the diocese, and rector emeritus of the Church of the Holy Spirit, Lake Forest, observed the 50th anniversary of his ordination to the priesthood September 23d. An anniversary service was held at St. Elisabeth's Church, Glencoe, under the direction of the Rev. Richard C. Talbot, Jr., rector.



### GOLDEN HOURS

## BY THE SEA



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## Bishops Invited to Visit in Chicago

Dinner Arranged for Prelates on Way to Davenport for Meeting of House; Presiding Bishop Asked to Speak

**C**HICAGO—Plans were formulated for entertaining members of the House of Bishops passing through Chicago, November 6th on their way to Davenport, Ia., for a special meeting of the House starting November 7th. Bishop Stewart and the Church Club are extending an invitation to all the bishops who may come by way of Chicago to stop in the city during the day of the 6th.

The Presiding Bishop and Bishop Roots of Hankow have been invited to be the principal speakers at a dinner the evening of November 6th, prior to departure of the group for Davenport. Special pullman cars have been engaged to be set off at Davenport, leaving Chicago about midnight, to permit arrival in Davenport for the opening sessions of the House of Bishops November 7th.

## Bishops Ward and Darst To Lead Conferences

Series of Meetings Planned Throughout Diocese of Erie

**E**RIE, PA.—The fall conferences on the Church's Program in the diocese of Erie will be led by the Rt. Rev. John C. Ward, D.D., of Erie, the Rt. Rev. T. C. Darst, D.D., of East Carolina, and the Rev. A. M. Sherman, D.D., speaking on the theme A New Deal in the Church.

The clergy conference will be held at the chapter house in St. Paul's Cathedral, October 3d and 4th.

The conferences for the laity in the four districts are to be October 5th, at St. Andrew's Church, Clearfield; October 6th, St. John's Church, Franklin; October 7th, Trinity Memorial Church, Warren; October 8th, St. Paul's Cathedral, Erie.

## California Laymen Attend Conference

**S**AN FRANCISCO—The sixth annual Laymen's Conference, held over the Labor Day week-end at Menlo Junior College, Menlo Park, was welcomed by President Howard. More than 60 attended the various sessions.

Bishop Parsons participated in the conference. Others on the program included the Rev. Frederick P. Houghton, of the Field Department, National Council; Walter MacPherson, field secretary of the Brotherhood of St. Andrew; Professor Fairclough, of Stanford University, H. C. Wyckoff, and Ellsworth Johnson.

## Bishop Fox of Montana North Dakota District's 50th Anniversary Speaker

**F**ARGO, N. D.—The 50th anniversary of the organization of the missionary district of North Dakota will be observed at the annual convocation at Grace Church, Jamestown, October 8th to 10th. Bishop Fox of Montana is to be the special preacher.

## Cowley Fathers' Church In Canada Consecrated

**B**ISHOP OF ALGOMA, Episcopal Visitor to Order, Officiant

**B**RACEBRIDGE, ONTARIO—The consecration of the Collegiate Church of St. John the Evangelist, Bracebridge, took place at 11 A.M. September 23d with the Bishop of Algoma consecrator.

This is the center of the Cowley Fathers' work in Canada. The Bishop of Algoma is the Episcopal Visitor and Diocesan.

## New York Clergy Return After Summer Vacations

**N**EW YORK—Among the city clergy who preached in their own pulpits September 24th for the first time since the summer vacation were the Very Rev. Milo H. Gates, D.D., dean of the cathedral, and the Rev. Dr. H. P. Silver, rector of the Church of the Incarnation. Dr. Silver's appearance was his first in his Church since last Easter. The illness which then incapacitated him has given way to health and strength in convalescence at his summer home at Bedford Hills.

### Bishop Campbell in Liberia

**M**ONROVIA, LIBERIA—Bishop Campbell has returned to Liberia from the United States and is meeting the problem of consolidating work and is struggling to adjust reduced appropriations.

## A DAY FOR PRAYER

*The plan of the Woman's Auxiliary for the observance of Armistice Day, November 11, is discussed in detail in*

## THE SPIRIT OF MISSIONS for September

Other features include tributes to Bishop Burleson by the Presiding Bishop, Bishop Rogers, Bishop Roberts, Bishop Remington, and others; the story of Brent House—"an experiment in friendship"; and articles and pictures of compelling interest from Mexico, China, the Philippines, and Hawaii, Japan, and the domestic field.

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## Church-State Report Is Being Prepared

Commission Likely to Recommend  
More Ecclesiastical Power in Listing of Episcopal Nominations

**L**ONDON—The report of the Archbishops' Commission on the Relations of Church and State is now in draft, and will probably be published early next year.

The commission was appointed in 1930, in response to a resolution passed by the Church Assembly, and its chairman is Viscount Cecil.

According to a correspondent of the *Morning Post*, there is reason to believe that the main body of the report has been drafted by the Archbishop of York and revised by Viscount Cecil. The same writer suggests that foremost among the changes which the commission is likely to recommend are measures to give the Church greater control over appointments to high offices, and particularly to the episcopate.

The belief in well-informed quarters is that a majority of the commission are of opinion that the episcopate should be associated with the Prime Minister in submitting names to the Crown for nomination to vacancies, and that, consequently, some such recommendation may be made as that the names to be submitted by the Prime Minister to the Crown should in future be taken from a panel selected by the Archbishop of Canterbury. Another important matter is the alteration of parliamentary procedure so as to facilitate the passage of Church Assembly measures.

### Bishop of Chicago Calls Church to Battle

**C**HICAGO—A call to battle what he termed the selfish forces which have betrayed the Church from within was sounded by Bishop Stewart, speaking September 22d at the annual program conference of clergy and laity at Doddridge Farm. Approximately 75 of the clergy and 50 laymen, leaders in Every Member Canvass work in parishes over the diocese, gathered for the conference.

"We should not underestimate the difficulties which we face in our task as Christians today," said the Bishop. "The hour calls for heroes, when we consider the forces which are arrayed against the Kingdom of God. Nations are arrayed against nations; peoples against peoples; political and social forces against each other, all in the final analysis struggling against the Kingdom."

The greatest internationalism to day, said the Bishop, is Christianity, adding that the future of the universe will depend upon the degree to which men follow Christ.

A suggestion that a convalescent home for men be established by the Church in Chicago was made by the Rev. Edwin J. Randall, S.T.D., superintendent of city missions.

## Bishop McElwain Leaves Minnesota for Seminary

Will Continue Jurisdiction While  
Professor at Seabury-Western

**M**INNEAPOLIS, MINN.—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, left St. Paul September 19th to take up residence at 2030 Orrington avenue, Evanston, Ill. Bishop McElwain is professor of Pastoral Theology at Seabury-Western Theological Seminary.

He will continue in charge of his jurisdiction in the diocese of Minnesota, returning at frequent intervals for visitations and important meetings. His official address will remain as 2344 Nicollet avenue, Minneapolis.

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## CHARLES L. ADAMS, PRIEST

NEW CANAAN, CONN.—The Rev. Charles L. Adams, rector of St. Mark's Church, died September 11th.

Funeral services were from the church September 15th. Bishop Acheson, diocesan, assisted by Bishop Budlong, coadjutor, and Bishop C. B. Brewster, conducted the services. Many priests of the diocese attended.

## DEACONESS ALBIN-JONES

PHILADELPHIA—Deaconess Frances Albin-Jones, a member of the first class to be graduated from the Church Training and Deaconess House of the diocese of Pennsylvania, died September 5th in Christ Church Hospital where she had been a guest since her retirement from active work in 1910.

Deaconess Albin-Jones was 83 years old at the time of her death.

Burial services were held in the chapel of Christ Church Hospital, the Rev. William B. Guion, chaplain, and the Rev. Ernest W. Foulkes, of Newport, Pa., officiating. Interment was at Easton, Pa.

Deaconess Albin-Jones was born at Ransgate, England, in 1850, and was the daughter of the Rev. and Mrs. James Darnell, of Kent, England, and the widow of Henry Albin-Jones of Ottawa, Canada. She was made a deaconess on the day of her graduation from the Church Training and Deaconess House, January 6, 1893. Her first work was at Helena, Montana, under Bishop Brewer. In 1895 she went to Detroit. She then came to St. Nathanael's Church, Philadelphia, and served as parish deaconess there until her retirement from active work.

## MARSHALL DE L. HAYWOOD

RALEIGH, N. C.—Marshall De Lancey Haywood, noted historian and nationally recognized authority on the colonial period of North Carolina and the early years of its independent statehood, and for many years marshal of the supreme court of North Carolina, died at his home here. He was 62 years old. He had been in ill health the past three years.

Funeral services were held from Christ Church September 22d.

For the last 18 years, Mr. Haywood was historiographer of the diocese of North Carolina.

Mr. Haywood received his education in the Raleigh grade school and in the Raleigh Male Academy, and at the age of 17 entered the office of a cotton broker, but remained in that business less than a year. From 1889 to 1896 he was employed in the office of the attorney general. For a few months in 1897, he served as local editor of the Raleigh *Daily Times* but at the age of 29 he entered Johns Hopkins University taking a special course in history. Return-

ing to the state in 1901, he became assistant state librarian, and in September 1902, became librarian of the North Carolina College of Agriculture and Mechanic Arts, where he remained a year.

On October 16, 1926, Mr. Haywood married Miss Martha Hawkins Bailey, of Tallahassee, Florida and Raleigh. She and a son, Marshall De Lancey Haywood, Jr., survive him.

Mr. Haywood is also survived by three sisters, Mrs. C. A. Woodruff, of Raleigh; Mrs. C. W. Mason, of Raleigh; and Mrs. W. D. Martin, of Brooklyn, New York.

## EDWARD HOWE

WINNEBAGO, NEB.—Funeral services for Edward Howe, Indian catechist who died recently in the Indian Hospital here, were conducted by Bishop Shayler, assisted by the Rev. L. W. Gramly.

Services were held on the Ponca Reservation, at his former home, and also at St. Paul's Church, Niobrara. A large number of Indians and whites were present.

The pall-bearers were six white men who had known him for many years. Mr. Howe, for many years a devoted Churchman, held an official position since 1921.

# Church Services

## California

### Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454  
REV. K. A. VIALL, S.S.J.E., Rector  
Sundays, 8, 10, 11 A.M., 8 P.M.  
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

## Illinois

### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

## Maryland

### Grace and St. Peter's Church, Baltimore, Md.

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G. B. WADHAMS, B. MCK. GARLICK  
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.  
Week-days: 8 A.M.; 5:30 P.M.

## Massachusetts

### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Masses, 7:30 and 9:30 A.M. High  
Mass and Sermon, 11 A.M. Sermon and Benedic-  
tion, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays  
and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to  
9 P.M.

## New York

### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street  
Sundays: Holy Communion, 8 A.M. Morning  
Prayer, 10. Holy Communion and Sermon, 11.  
Evening Prayer and Sermon, 4 P.M.  
Week-days: Holy Communion, 7:30 A.M.  
(Saints' Days, 10). Morning Prayer, 9. Evening  
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

## New York—Continued

### Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector  
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;  
5:15 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Friday, Holy Days, 9:30.

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Evensong, with Address and Benediction, 6.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;  
Saturdays, 3 to 5 and 8 to 9.

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Confessions: Saturdays 9-11 A.M.; 7:30 P.M.

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Park Avenue and 51st Street  
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11 A.M., Morning Service and Sermon.  
4 P.M., Evensong, Special Music. Holy Com-  
munion, Thursdays and Saints' Days, 10:30 A.M.  
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Fridays, 5:15 P.M.

## Pennsylvania

### St. Mark's Church, Philadelphia

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High Mass and Sermon 11 A.M. Evensong, 4 P.M.  
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Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

## Wisconsin

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Confessions: Saturdays 4:30-5:15, 7:15-8:15.

# Missionary Bishops Tender Resignations

Diocesans of Honan, China, and Mid-Japan, Recommend Election of Natives as Successors

**T**ORONTO—At the meeting of the board of management of the Missionary Society in Toronto Canon Gould, the general secretary, announced that the Rt. Rev. William C. White, Bishop of Honan, China, and the Rt. Rev. Heber J. Hamilton, Bishop of Mid-Japan, had placed their resignations, after many years of faithful and effective service, in the hands of the Primate. Each recommended that his successor, as diocesan, should be respectively of Chinese and Japanese race.

After careful discussion Canon Gould and Archdeacon Snowden were asked to visit the dioceses and report, the resignations in the meantime being held in abeyance.

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### Died

**F**ELLOWS—On January 25, 1933, E. CATHERINE DEAHL FELLOWS, wife of Dr. MacClellan C. Fellows, and daughter of Mr. and Mrs. Charles J. Deahl of Alexandria, Va. Services from Bubbling Wells Chapel, Shanghai, China. Bishop Huntington officiating. Committal June 28, 1933, by the Rev. H. W. van Couwenhoven, rector of Grace Church, Alexandria, Va. Abbey Mausoleum, Arlington County, Virginia.

"May she rest in peace."

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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ARMY CHAPLAIN, ranking next to the chief of chaplains, retiring from the service in October, would like to connect with military school, institution, or parish. W. K. LLOYD, Langley Field, Va.

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## RETREAT

MENDON, MASS.—Retreat for Men and Women, Seabury House, October 10-13. The Rev. Father Joseph, O.S.F., conductor. For reservations, address the SECRETARY.

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# Pittsburgh Russian Bishop Consecrated

Prelate, Former Archimandrite, Elevated by Metropolitan Platon in Trinity Parish Chapel

**N**EW YORK—In that portion of St. Augustine's Chapel of Trinity parish which is used by local Russian Churchmen as their cathedral there took place September 11th the consecration of the Archimandrite Benjamin to be the Bishop of the Russian Church in Pittsburgh.

Bishop Benjamin was consecrated by the Metropolitan Platon as chief consecrator, assisted by Bishop Alexis of Sitka and Bishop Leontios of Chicago.

It will be recalled that by the courtesy of the rector and vestry of Trinity Church, Metropolitan Platon and his people have been given the use of a considerable portion of St. Augustine's Chapel for use as the New York Cathedral of the Orthodox Church. Some years ago the reflection in this country of political strife in Russia led to the ousting of the Metropolitan and his sympathizers from the former cathedral in East 97th street.

In addition to this use of the Houston street property the congregation of St. Augustine's, under the direction of the Rev. George LaPla Smith and his staff, utilize the remainder of the very large plant for their extending activities.

## Michigan Woman's Auxiliary

### Hears Address by Bishop Page

**D**ETROIT.—The first meeting of the Michigan Branch, Woman's Auxiliary, for the fall season was held in the Church of the Ascension, Detroit, September 25th. The meeting opened with a celebration of the Holy Communion by the Rev. H. E. Ridley, rector of the host parish. A meeting of the Branch presidents was held at 12 for conference and plans, followed by luncheon at 12:45.

At the business meeting at 1:45 p.m., the special speaker was the Rt. Rev. Herman Page, D.D., Bishop of Michigan, who addressed the group on the general subject of Parish Problems.

Mrs. Walter C. Chaffee of St. Paul's Cathedral, president of the diocesan Auxiliary, was in charge.

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